

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Published Since 1877



Jim Kessner, FBC Brookhaven, unloads timber milled by volunteers from First Church for a new mission church in Min-

nesota. Timber is stored under an open air shed for a year to dry. (Photograph by Jim Burton)

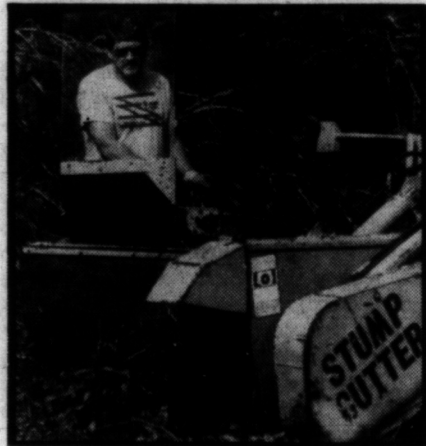
## Brookhaven volunteers mill lumber in Minnesota



Jay Meacham, 14, FBC Brookhaven, loads cut lumber onto a trailer. The lumber was cut by volunteers from First Church to be used in future church buildings in Grand Rapids, Minn. (Photograph by Jim Burton)



Bruce Foster, FBC Brookhaven, was the sawyer at a saw mill volunteers used for a week to cut timber for Freestone Township Mission. (Photograph by Jim Burton)



Joe Brewer FBC Brookhaven, operates a stump puller at a mission site. Brewer led volunteers from First Church in a week-long project to cut timber and mill it into lumber. The lumber will be used to build a new church. The site Brewer is clearing will be the home of Freestone Township Mission. (Photograph by Jim Burton)

## Baptist workers in Middle East hope evacuation plans are not needed

By Art Toalston

RICHMOND, Va. (BP) — If Iraqi troops cross the line President Bush has drawn in the sand, an outbreak of hostilities quickly would spell heartbreak for Southern Baptist workers in the Middle East.

Heartbreak would come if, even temporarily, they had to abandon their ministries or, worse, if they had to evacuate the region.

"Even though it may be difficult right now, this is where we want to be," said Dale Thorne, director of Southern Baptist work in the region. "This is an area in need of the gospel. The very fact that we're having all these problems is an indication of that."

No Southern Baptists employed by the Foreign Mission Board have been stationed in Iraq or Saudi Arabia. However, the onslaught of Iraqi troops into Kuwait Aug. 2 has stranded one Southern Baptist couple, Maurice and Laurie Graham, of Shelbyville, Tenn., and Hutchinson, Kan., and their 13- and 10-year-old sons. The Grahams, who had lived in Kuwait only three months, have taken refuge in the U.S. Embassy there.

Southern Baptist workers are stationed in other countries of the region. Those countries quickly could be swept into the fray if war erupts between Iraqi troops amassed on one side of the border with Saudi Arabia and U.S.-Arab forces digging in on the other side.

Some 160 Southern Baptist workers are assigned to the Middle East and the Muslim countries of northern

Africa, Thorne said, counting those currently in the United States for furloughs, vacations or leaves of absence. Southern Baptist work in the region dates back to 1923.

In a number of countries, these workers are acutely aware of the tensions swirling around the deployment of U.S. troops in Saudi Arabia — the guardian of Islam's most sacred city, Mecca. Islam's revered apostle, Muhammad, rose to power in Mecca in the seventh century.

Iraqi leader Saddam Hussein — until now known as a secular dictator with purely secular ambitions for power — has issued fiery calls for "holy war" to drive the Western infidels out of the area.

"The whole region is a bit like a tinderbox," Thorne said from his office in Cyprus. "Who knows what's going to happen?"

"Being Westerners, being Americans, being Christians in this particular situation are all potential liabilities," he added. Southern Baptist workers are maintaining a low profile while, as much as possible, going ahead with their work, he said.

They also have made evacuation plans addressing such matters as transportation options to countries where they could seek refuge, which families should evacuate first and how they would arrange for living expenses in another country.

If naval skirmishes break out in the Persian Gulf, Southern Baptist workers Don and Peggy Littlejohn in

Bahrain could be affected, Thorne said. Bahrain is a small island nation off the coast of Saudi Arabia. Littlejohn is a medical lab supervisor at a hospital there affiliated with the Reformed Church in America. Littlejohn is from Fort Worth, Texas; Mrs. Littlejohn is from Houston.

Bahrain has been unaffected thus far, Littlejohn said. "If we didn't read the newspapers, we wouldn't know anything bad is happening at all," he reported, except for a drop in the number of business executives from the West and Japan on the island.

Saddam reportedly would like nothing better than to draw Israel into the conflict. Speculation abounds in diplomatic circles that he might provoke hostilities with Israel to make fellow Arabs direct their energies against the Jewish state, meanwhile minimizing their opposition to his invasion of Kuwait.

Twenty-six Southern Baptist workers are stationed throughout Israel. They help Arab Baptists start churches, support congregations of Jewish believers in Jesus and assist in meetings that bring Arabs and Jews together in worship.

Sales of gas masks are soaring in Israel because of Saddam Hussein's past use of chemical weapons in his war against Iran and against the Kurdish minority within Iraq. He also has threatened to "burn" half of Israel with chemicals.

In Gaza and on the West Bank, Palestinians also vocally support Sad-

dam Hussein. Fourteen Southern Baptist workers are stationed in Gaza and primarily are teaching nursing and English-language skills and working in an Arab church.

One Southern Baptist couple on the West Bank is helping strengthen Arab Baptist congregations in the Jerusalem area.

Recent demonstrations also have been fueled by Arab resentment at Kuwait and Saudi Arabia for not sharing more of their good fortune with poorer Arabs, and by suspicions that the oil-rich Persian Gulf kingdoms have been too cozy in their relations with the West, particularly the United States.

Two Southern Baptist couples also are stationed in Egypt, which has become a key player in Arab efforts to protect Saudi Arabia and persuade Iraq to leave Kuwait.

For now, plans remain intact for furloughing Southern Baptist workers to return to the region and new personnel to take up assignments there.

"I can't even think that I may not get to go back in September," said Margaret McPherson, a Southern Baptist worker from Midland, Texas, currently on a two-month furlough from her assignment in Bahrain.

"I really had a good year last year," said McPherson, who heads the English department at a 725-student school in Bahrain affiliated with the Reformed Church in America. "I was excited about my work and with the friends I was able to make."

Toalston writes for FMB.



# Editorials . . . by Don McGregor

## Retirement statement

When Earl Kelly announced in December of 1988 that he would be retiring from his post as executive director-treasurer on Aug. 15, 1989, it was just before my 65th birthday in March of 1989. Kelly asked me to stay until his successor could become established in the office.

In January of this year I presented a written statement to Bill Causey, who succeeded Kelly, to point out that I had fulfilled my agreement with Kelly and that I was ready to step aside when he found someone to recommend as the next editor. He asked me to stay until he was able to find such a person. He asked that there not be any public announcement of retirement plans until he was ready to bring a name to the Executive Committee. I agreed.

In March of this year I became 66, and March of 1990 was 38 years after I had first gone to work at the Baptist Standard in Texas as editorial associate. Following the Southern Baptist Convention in New Orleans and the firing of the Baptist Press newsmen in July, pressure began to mount concerning the editor's office in Mississippi.

Once again I offered to step aside if it would save some tension at the Con-

vention Board meeting in August; but there was no recommendation ready for a successor, so I didn't. The potential successor was announced to me on Aug. 21, too late to have an announcement for the Aug. 23 issue, the last one before my successor was elected.

All of this is to say that I regret that there was not an opportunity to tell the readers of the Baptist Record that the editor was retiring before there was a public announcement that a new editor had been elected. I would have liked to have done that, but it didn't work out.

Those who in July and August began to be so intent on a change, however, need to be aware that the groundwork for the change was first laid back in January.

So this is my retirement statement, belated but official. It will be effective Dec. 31.

It has been a good career. For the most part, I have enjoyed it.

I suppose I have come to the end of my day in a number of ways. I grew up in a day when Baptists believed themselves to be free moral agents and adopted the doctrine of the priesthood of the believer. It would have been a strange concept under

those conditions to have one person who could say, "This is what Baptists must do," and have all other Baptists agree to it without question.

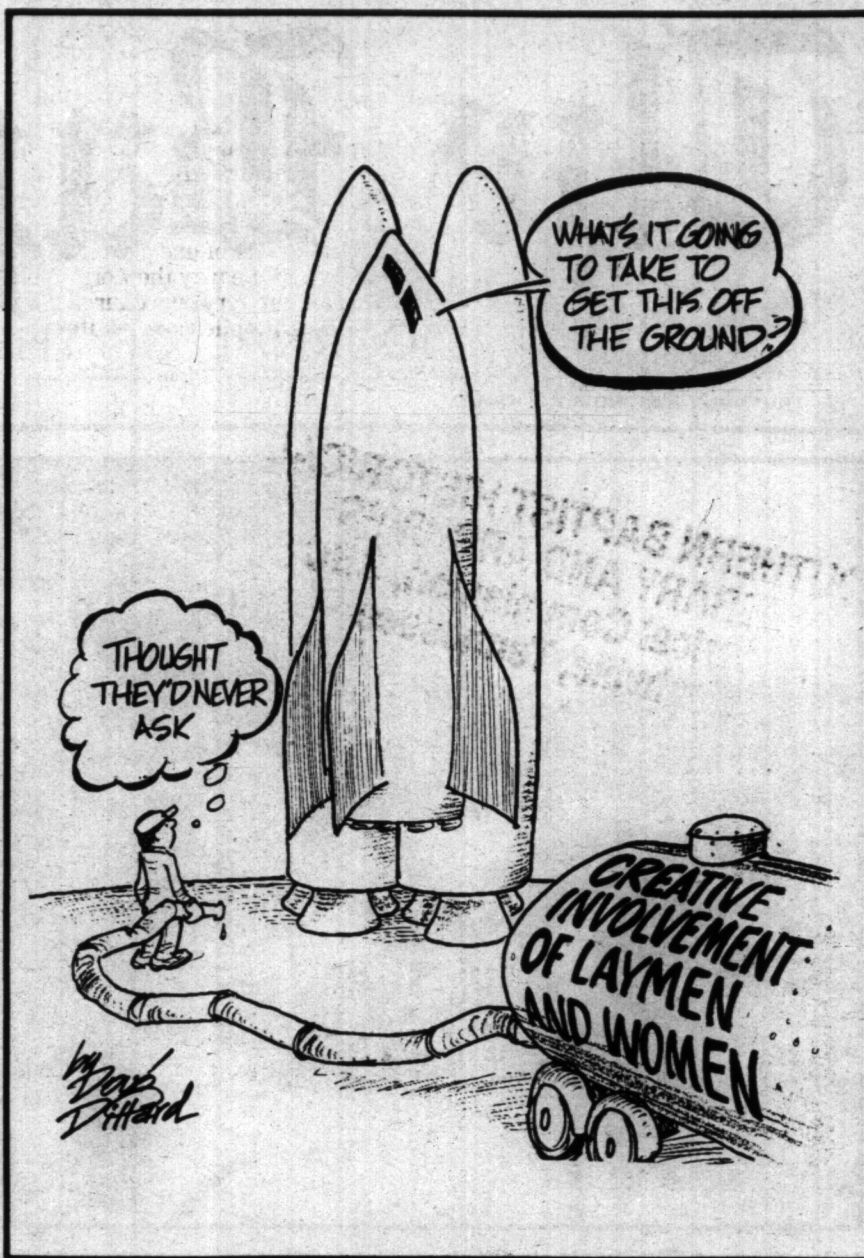
Then I can't sing as fast as congregations do today, so I guess my day is past.

Nevertheless, it has been a good career for the most part. More in the way of reminiscence will be done later. There have been critics, of course, all along. An editor expects that. Since the New Orleans convention and the firing of the Baptist Press personnel, however, there have been some unbelievably ugly letters. But the good has far outweighed the bad.

And a good man is coming into the office in the person of Guy Henderson. In fact, when it was noted that a theologian rather than a professional journalist was being sought, it was I who suggested him.

I have a few more weeks, and I plan to use them well. Then I have several projects of free-lance writing already lined up. Not the least of these is the project of writing the biography of Owen Cooper, which excites me very much. Other projects have been lining up in just the last few days.

I am grateful. I am grateful for the opportunities of service that I have had and for those that are yet to be.



## Guest opinion . . .

### Bold Mission Thrust innovation

By Farno L. Green

The fellowship of Baptists which convened in Atlanta on August 23 came to a consensus that spreading the gospel of Christ through missions is of prime importance and that it should be supported cooperatively if possible with little delay. Five simultaneous work sessions were held on Saturday morning to get opinions on what missions should be emphasized and to ask for specific proposals on what to do.

One session was moderated by Dr. Travis Berry, who was a member of the Foreign Mission Board in 1976 when the Bold Mission Thrust was first proposed to the Southern Baptist Convention. The group in Atlanta contained lay people; pastors; church staff members; and missionaries, both men and women, including quite a few WMU ladies. Essentially all phases of big city, rural, home and foreign missions needs were mentioned. The group gravitated to a deep interest in foreign missions.

At that point in answer to the request for a specific proposal, it seemed in order to suggest a plan my wife and I discussed on the way home from the New Orleans convention after we heard good things about the Bold Mission Thrust but also that significantly more progress is needed to achieve objectives by 2000 A.D. The basic plan we discussed was enhanced in concept by discussions with missionaries

at the Atlanta meeting.

The basic plan proposed is to define an innovative comprehensive pilot project within the foreign mission Bold Mission Thrust. The project would define year-by-year through the year 2000 what is required and how to make the message of Christ known to all. The plan would be developed in scope and detail in concept with Foreign Mission Board personnel including missionaries who are serving in that area now, retired missionaries from that field, and by other people with diverse backgrounds who may be able to contribute new ways of speeding progress.

Where should the innovative project be undertaken? Brazil could be a candidate. Brazil extends from equatorial to snow areas with geography somewhat typical of almost every place we have missionaries. Brazil has a megacity, Sao Paulo, the second largest city in South America, with sophisticated, highly educated people as well as extremely poor people with no place for home and with people in between. Brazil has cities of various sizes as well as primitive groups in various areas. Southern Baptist work is more than 100 years old in Brazil, which could be an advantage. There is a national Brazilian Baptist Convention equivalent to the SBC and various Brazilian state conventions.

In choosing a location it may be

good to work with an existing structure and to strive to innovate beyond present experience rather than to reinvent wheels for a vehicle that has to travel at high speed toward the year 2000.

What do we mean by "innovate"? Immediately after hearing this proposal, a Baptist staff member from a land grant university offered an idea on how to get foreign national lay people involved. Many foreign students educated at land grant universities return to countries to work in agriculture and natural resources agencies and departments. Linkages may be formed through the Baptist Student Union, local churches, and other avenues with potentially influential laymen. Followup support and work with these laymen can have extra impact on development of their countries in accordance with godly conditions.

Some of those and other Christian foreign students might be given during holiday periods special short courses on church leadership and organization. Brazilian conventions are pleading for more training for church leaders. In some areas people are being won to Christ faster than church fellowship can be established to nurture the new Christians. Ideas like these would have to be carefully developed on a sound basis.

Another innovative offer was made

by a Ph.D., professional civil engineer. He would like to research how civil engineers in the foreign field can contribute perhaps in new ways to the Bold Mission Thrust and then identify qualified engineers who would be willing to undertake the tasks. An old but still current need that he mentioned is water purification.

In following Christ's example in the New Testament it is clear that we as Baptists should continue to be interested in word and action in helping to meet the food and health needs of people in the mission fields while we tell people in groups and on a one-on-one basis the good news about Jesus.

In this day of sophisticated technology, real innovation may be forthcoming. At the same time, every scientist and engineer knows that centuries-old methods or combinations of old and new may be best in some applications to meet human need.

Traditional major emphases on preaching, teaching, medical services, and communications are just as important as ever. The proposal to define a new project is aimed at encouraging, supplementing, and enhancing existing work that is now underway. It is aimed at doing more and faster.

A project with new emphasis should be guided by critical path planning and risk analysis. These procedures are used in space projects and in design and manufacture of automobiles and aircraft. These procedures guide those concerned with the projects in making adjustments in activities as needed to accomplish ob-

jectives on time.

The New Testament teaches that the church is made up of many members with special God-designed talents. If we call for those who can and will help under the leadership of the Holy Spirit to define the new pilot project, we will surely learn something new about achieving the Bold Mission Thrust. As something new is learned in the pilot project, it would be applied also to other needed areas.

The subject of funding is left until last. When a sound project of whatever magnitude is put together under the leadership of the Holy Spirit, the funds to support the work will be found. Some people who assist in planning will assist in giving or finding funds.

The call is to those who can contribute to a pilot project definition. Let's see what innovation might be made to help accomplish the Bold Mission Thrust.

Farno L. Green lives in Lincoln County after retirement from General Motors and various executive positions there. He was a manufacturing engineer and executive engineer with GM. He was instrumental in setting up the corporation's operations to meet environmental standards. Also he was a consultant to Congress on materials conservation and has worked in the development of alternate fuels. He is a graduate of Mississippi College and is a deacon and Sunday School director in Shady Grove Church in Lincoln County.

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## When I think of state missions . . .

... there are many different images which race across my mind. For instance,

... I think of our beautiful state and its many opportunities and challenges. ... I think of Margaret Lackey, my predecessor three-times removed, as she saw great needs among the people of Mississippi in her day and worked, prayed and led people to give money to meet those needs.

... I think of new missions in our state. And I think of one particular mission, Rolling Hills, in Pearl River Association and the way the Lord is blessing this new congregation. How thankful I am for our very own church planter, Dottie Williamson, who visits prospects, secures supplies and whatever else is needed, and witnesses to people.

... I think of two excellent camping facilities in our state where boys and girls are able to learn in an out-of-doors setting about Jesus and his work throughout the world today. "Central Hills" and "Camp Garaywa" are names which mean a great deal to a lot of people throughout the world.

... I think of our disaster relief team which is called on it times of natural disasters, such as hurricanes, tornadoes, and the like. This unit is "on the road again" at a moment's notice, carrying food, hope, and encouragement from Mississippi Baptists.

... I think of our ministry at Parchman; our opportunities to provide support for National Baptists through work with college and university students; encouragement of our Choctaw Baptist Indian Center; and funds for grants to churches and pastors with special needs.

... Mostly, I think of praying, generous Mississippi Baptists who believe that "helping to bring Mississippi and the world to Jesus" really begins at home, here in the Magnolia State.

—Marjean Patterson, executive director  
Mississippi Woman's Missionary Union

## Prayer services held in Kuwait; water, food run low in embassy

By Art Toalston

RICHMOND, Va. (BP) — In Iraq-controlled Kuwait, prayer services are being held at the embattled U.S. Embassy, which the State Department admits has water and food only "sufficient for several days."

"We are having prayer services each night," Southern Baptist worker Maurice Graham reported in a message via the embassy's communications link with the State Department Aug. 27.

Iraqi leader Saddam Hussein's promise Aug. 28 to free captive American women and children in Iraq and Kuwait was confirmed by the State Department. But news reports said Iraq is demanding that foreign airplanes landing there to pick up captives must bring in food and medicine.

Also according to news reports, the

Iraqi government had not issued any exit permits for the women and children by Aug. 30, and government offices were to be closed Friday, Aug. 31, for the weekly Muslim holy day.

Graham, of Shelbyville, Tenn.; his wife, Laurie, of Hutchinson, Kan.; and their 13 and 10-year-old sons are among an undisclosed number of Americans who took refuge at the U.S. Embassy in Kuwait after Iraq's Aug. 2 invasion of Kuwait. In all, some 3,000 Americans are stranded in Iraq and Kuwait, a third of whom are women and children, the State Department said.

"We are fine," Graham said in his brief, most recent cable to the Richmond-based Foreign Mission Board and to relatives in Tennessee. "Spirits are good and our faith is strong."

A State Department spokesman said Aug. 29 that "it's hard for us to be exact" about water and food supplies still on hand at the embassy compound in Kuwait. He confirmed news reports that such supplies will last only a few more days.

After that, the spokesman only would say, "We'll see what happens."

Iraqi forces in Kuwait cut off water

(See **KUWAIT** on page 5)



Laurie and Maurice Graham

The Second Front Page

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## Editor Don McGregor will retire on December 31

By Anne W. McWilliams

Donald T. McGregor, editor of the Baptist Record for the past 14 years, since September 1, 1976, has announced that he is retiring, effective Dec. 31.

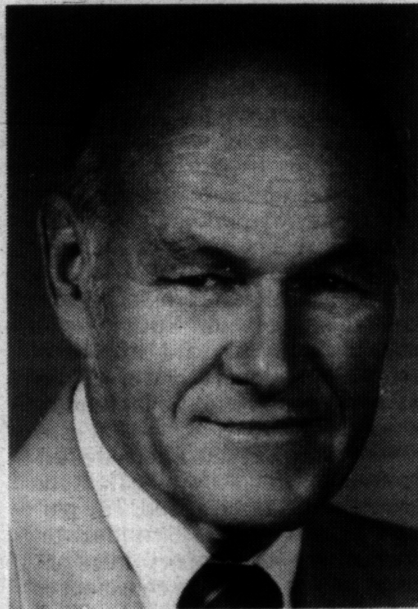
"I have worked 34 years with state Baptist papers," he said, "And I have enjoyed it very much. It has been very fulfilling."

McGregor came to the Baptist Record September 1, 1974, as associate editor, from being editor of three small weekly newspapers in the Dallas, Texas, area for a year. Before

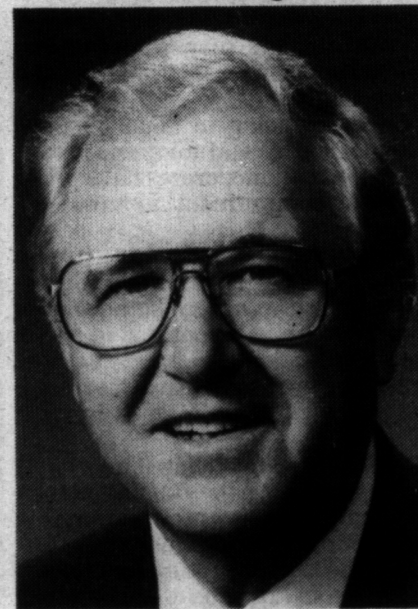
that he was editor of the California Southern Baptist, the news publication of the Baptist General Convention of California, for two years. He had been associate editor of the Baptist Standard, the Texas Baptist weekly, for 12 years before going to California.

"The past few years I would have to say have been tense," he said. "I hate to leave in the middle of all that is happening. But I'm 66, and it's time."

Already 65 when Earl Kelly retired (See **McGREGOR** on page 7)



Don McGregor



Guy Henderson

## Exec Committee elects Guy Henderson editor

By Tim Nicholas

Guy Henderson, 62, has been elected as editor of the Baptist Record to succeed Don McGregor, who is retiring.

Henderson has served as director of evangelism for the Mississippi Baptist Convention Board since 1981. Earlier, he and his wife Lois were career missionaries for the Southern Baptist Foreign Mission Board to Korea and the Philippines.

He was elected unanimously by the Mississippi Baptist Convention Board's Executive Committee on recommendation from Bill Causey, executive director-treasurer.

Henderson will begin working with McGregor in October. Causey told the Executive Committee that Henderson officially would become co-editor the first of November, but that McGregor would stay on to the end of the Mississippi Baptist Convention to help with Baptist Record production and then take a vacation through December. McGregor became editor in 1976 after two years as associate

editor under Joe Odle.

Prior to his becoming director of the Evangelism Department, Henderson was a consultant in the Department of Stewardship and Cooperative Program Promotion, 1978-81.

From 1971-78, Henderson was missionary to the Philippines where he was pastor of the International Baptist Church there. From 1958-71, he was a field evangelist in Korea.

Mississippi pastorates include Emmanuel Church, Biloxi, 1954-58; and Society Hill Church, Prentiss, 1951-54.

Henderson, a Jackson native and a Navy veteran, is a graduate of Mississippi College. He earned the master of divinity degree from New Orleans Seminary.

He is author of the Broadman Press book Passport to Missions. Henderson and his wife, Lois, have four children, Rex, Melinda, Pat, and Angela. Melinda is a missionary in Costa Rica with her husband, Russell Kyzar, and their children.

## 2,500 accept Christ during campaign in Venezuela

By Mary E. Speidel

MARACAIBO, Venezuela (BP) — They received more than twice what they prayed for.

Baptist leaders in Maracaibo, Venezuela, had prayed that 1,000 people would become Christians during a partnership evangelism project with Southern Baptist volunteers. When the campaign ended Aug. 26, more than 2,500 people had accepted Christ as Savior.

But that wasn't the only answered prayer.

Two of those 2,500 people had been praying for someone to help them with spiritual questions.

One was a young woman who was washing clothes outdoors when Southern Baptist volunteer Gary Longenecker visited her neighborhood. Speaking through an interpreter, Longenecker told her about Christ. The woman said she had

been reading the Bible for several years but did not understand it.

"This morning I prayed that God would send someone to help me understand," the woman told Longenecker, pastor of First Baptist Church in House Springs, Mo. "God sent you to help me understand. Thank you for coming," she said.

Volunteer Kendell Hamilton, minister of children and family at Quail Springs Baptist Church in Oklahoma City, Okla., had a similar experience. He and a Venezuelan Baptist shared their faith with an elderly man in his home.

"I've been waiting five days for someone to come tell me about Jesus," the man said. "I prayed because I knew I needed something. You are my answer to prayer."

Longenecker and Hamilton were

among 81 volunteers from Kansas, Missouri and Oklahoma who helped lead evangelistic services Aug. 12-19 in 30 Baptist churches and missions in the Maracaibo area. Almost half the volunteers were students and faculty from Southwest Baptist University in Bolivar, Mo.

Venezuelan Baptists and Southern Baptist missionaries followed up the services with a citywide crusade Aug. 19-26 in a local baseball stadium. John Click, pastor of Immanuel Baptist Church of Wichita, Kan., was the evangelist.

The project was sponsored by the Southern Baptist Foreign Mission Board and the Wellspring Foundation in Prairie Village, Kan.

Wellspring was begun by Southern Baptist layman Harold Finch and his wife, Peggy, using funds from the sale

of a business. Wellspring enables volunteers who have never been on the mission field to experience foreign missions. "Our principal objective is to help others catch the excitement of the Great Commission," said Finch, volunteer coordinator for the Venezuela trip.

Volunteers reported many of their own prayers answered. For volunteer Deanna Hamilton of Oklahoma City, Okla., participating in the campaign itself answered her prayer. She had been praying for the opportunity to visit Venezuela, where she grew up the daughter of Southern Baptist missionaries Jim and Bobbie West. Mrs. Hamilton, who moved away from Venezuela in 1981, translated for her husband, Kendell, who preached during the crusades.

Mrs. Hamilton recalled telling an

elderly woman on the street about her Christian faith. After only about 10 minutes of conversation, the woman said she wanted to become a Christian. "I could see the change in her eyes when she accepted Christ," Mrs. Hamilton said. "She was just so open and ready."

Volunteer Larry Hodges also saw the fruits of his prayers. Hodges, professor of theology at Southwest Baptist University, had studied several languages but never Spanish. He prayed for help in picking up Spanish so that he could speak directly with Venezuelans. By week's end, Hodges was able to carry on limited conversation in Spanish.

Hodges led a volunteer team that worked with Churuguara Baptist Church, about 350 miles from (See **VENEZUELA** on page 5)



# New funding plan emerges

By Greg Warner

Southern Baptists disturbed by more than a decade of control of their denomination by fundamental-conservatives charted a new course last week — one designed to divert their money from the hands of current Baptist leaders to a new "fellowship" of like-minded Baptists.

The Consultation of Concerned Baptists, organized by moderate-conservative leaders in the Southern Baptist Convention, attracted an estimated 3,000 people to Atlanta Aug. 23-25.

A story about this meeting was printed in last week's *Baptist Record*. The following is a continuation of that story.

## A starting point

Grady Cothen, retired president of the SBC Sunday School Board and a board member of the Baptist Cooperative Missions Program, described the new non-profit corporation as merely "a conduit" for churches to channel their money around the Cooperative Program.

Cothen, of Coral Springs, Fla., said the corporation would be able to receive funds as of Oct. 1.

"This is a starting point," said David Sapp, chairman of the workgroup that brought the proposal.

"All we're doing with this plan between now and next spring is creating a bucket" for receiving money, said Sapp, pastor of First Church of Chamblee, Ga. Sapp said for moderate-conservatives to continue to support the Cooperative Program while being excluded from denomination participation would amount to "taxation without representation."

The recommendation from Sapp's workgroup established the Baptist Cooperative Missions Program as a "makeshift plan for the interim" and reminded churches of "their right to designate their gifts through state conventions as they deem appropriate."

The recommendation also vowed "to take into account the input of this meeting, provide the opportunity for churches to fund new ventures, and be in harmony with the Spirit of Christ, the principle of cooperation, and the historic Baptist ideals to which our forebearers were committed."

Participants discussed alternate funding in small workgroups and a plenary session on Thursday, Aug. 23, before Sapp and his workgroup drafted the recommendation. The participants, most of whom were laypeople, then debated the plan for about an hour before the vote Friday morning.

Although most participants clearly were in favor of alternate funding, comments from the floor expressed concern that the proposal was either too drastic a move or that it did not go far enough.

Gainer Bryan, a layman from Lawrenceville, Ga., said none of the money that comes through the alternate plan should go to SBC agencies because those agencies "still will be controlled by... the fundamentalist trustees elected by the fundamentalist-dominated SBC." He added: "The process would end in futility."

However, Bill Sherman, pastor of Woodmont Church in Nashville, Tenn., said that until those in power in the SBC "dismantle our institutions... there is not a lot of sentiment to change what is in place."

"This is a first step," Sherman added. "But in the minds of many it is a seismic step."

Some participants suggested the plan may not be necessary since other alternate funding plans are already in place in some states.

But John Hewett, pastor of First Church of Asheville, N.C., said the plan gives all Southern Baptists who are opposed to the current trend in SBC leadership "the gift of solidarity."

Hewett said the plan also sends "a profound, public, dissenting witness" to current convention leaders that "there are a goodly number of churches that say 'No more.'"

Hewett pleaded for patience from those who say the plan does not go far enough. "In a couple of years, what looks fuzzy now will be crystal clear," he said, adding fundamental-conservatives are not likely "to come to their senses or invite us back in."

He urged participants to "do what we can for the day" and trust each other for future details. "I hope we will do it right and I hope we will do it now!" Hewett said to the applause of the crowd.

Cothen also pleaded for patience. "We're trying to do in two days what Southern Baptists have done in 150 years," he said. "Please be patient."

## Good ol' boys?

Cothen responded to criticism that the board of directors for the Baptist Cooperative Missions Program is dominated by "good ol' boys" who were in power in the SBC before the conservative shift began in 1979. The board includes five former executives of SBC agencies and auxiliaries.

"All the 'good ol' boy' network wanted to resign this morning," Cothen told the consultation crowd. But the law in Georgia, where the group was incorporated, requires that the original directors serve a year, he added. "We can't quit; we tried."

Sherman and others said the presence of long-time Baptist leaders is necessary to give the plan credibility with local churches.

In addition to Cothen, the original directors are Duke McCall, retired president of Southern Seminary; Darold Morgan, retired president of the Annuity Board; Lavonn Brown, pastor of First Church of Norman, Okla.; John Baugh, president of Sysco Corp. in Houston and a member of Second Church there; Carolyn Weatherford Crumpler, retired executive director of Woman's Missionary Union; Harold Cole of Chapin, S.C., former executive director of the South Carolina Baptist Convention; Randall Lolley, former president of Southeastern Seminary and current pastor of First Church of Greensboro, N.C.; John McCall, an attorney from Louisville, Ky.; Drew Gunnells, pastor of Spring Hill Church in Mobile, Ala.; Raymond Boswell, an insurance executive and member of First Church in Shreveport, La.; Bill Poe, an attorney from Charlotte, N.C.; and Gene Triggs, president of Mississippi Chemical Corp. of Yazoo City, Miss.

In response to the "good ol' boy" criticism, Cothen said, the board had agreed to add seven more members, including four women and two ethnics. Three of the new members were announced: Frances Prince of Nashville, associate commissioner of education for the state of Tennessee; Esther McCall, a layperson in Birchwood Church of Kansas City, Mo.; and Brooks Wicker, a bank executive and member of Hendricks Avenue Church in Jacksonville, Fla. The two ethnics, another female member and another male will be named later.

## The nature of cooperation

Critics say the alternate funding

plan threatens the life of the Cooperative Program. They accuse moderate-conservatives, who in the past complained of low CP support from fundamental-conservatives, of hypocrisy and of "holding missionaries hostage."

Vestal told reporters, however, the Cooperative Program is not the basis of Baptist togetherness but merely an evidence of it — a "mechanism" for cooperation.

"What holds us together is mutual trust and respect and cooperation, and a willingness to accept each other in diversity and cooperate across differences," he said. "When that's gone, the mechanism fails."

"The Cooperative Program is based on trust," he said. "We're here trying to recreate trust."

Vestal said moderate-conservatives who walk away from the Cooperative Program are not abandoning their commitment to missions. He said he hopes the consultation results in more financial support for SBC mission causes, which he said are "still viable." That support, however, may not come through traditional funding channels, he said.

"Don't interpret this alternate funding mechanism as a way to fight the fundamentalists," he added. The purpose is to allow moderate-conservatives to support missions without violating their consciences and to give them more time to determine what to do next, he said.

Vestal, Sherman, and Sapp said the alternate funding plan will protect financial support for missionaries at home and abroad.

"We're not going to abandon the missionaries," Vestal told reporters. "Those you call moderates have proved their commitment to mission causes."

Allen predicted the vast majority of churches who participate in the alternate funding plan and the new fellowship also will continue to participate in the Southern Baptist Convention and the Cooperative Program in order to maintain a voice in the SBC.

## The need for fellowship

After approving the funding plan, participants again met in small workgroups Friday morning to discuss the need for future meetings and an ongoing structure. Workgroup leaders then drafted a recommendation that called for both a "fellowship," which will meet again next spring, and a steering committee, which will develop more detailed plans for the organization. "We have a deep hunger for fellowship," said Ben Loring, pastor of First Church of Lawton, Okla., and a member of the workgroup that drafted the recommendation.

Loring said participants had rediscovered that they need fellowship in an atmosphere of acceptance. "We have found again how good it feels to find others who can value us and affirm us and accept us," he told the audience. Those who find that acceptance, he added, must be certain to offer it to others by being inclusive.

Ken Chafin, pastor of Walnut Hill Church in Louisville, Ky., and another workgroup member, noted the need for rebuilding trust in the fellowship after a decade of division. "Most of us have not been trusted in so long it's hard for us to trust each other," he told participants.

Chafin reported that the need for an ongoing structure, like the steering committee, was mentioned by each of the 20 small workgroups.

# State Missions Season of Prayer

"Reach, Teach, Touch... in Harmony"

SEPT. 9-12, 1990

## ALLOCATIONS

NEW MISSIONS	\$150,000
CENTRAL HILLS	160,000
CAMP GARAYWA	155,000
DISASTER RELIEF	35,000
SPECIAL MINISTRIES	5,300
National Baptists	\$1,900
Choctaw Indians	\$3,400
PARCHMAN MINISTRY	20,000
CHURCH BUILDING AID/	
PASTORAL AID	37,200
STUDENT WORK, BLACK CAMPUSES	15,000
CHURCH PLANTER, PEARL RIVER	
ASSOCIATION	7,500
MISSIONS AWARENESS	10,000
<b>TOTAL</b>	<b>\$595,000</b>

The consultation then elected a nominating committee, which brought its recommendation for an interim steering committee Saturday morning. The interim steering committee was asked to draft a plan for a permanent steering committee by next year.

The list of 60 names, which was approved almost unanimously, includes 34 ordained persons and 26 laypeople.

Twenty-one of the nominees are women, including four ordained women. The list reportedly includes four blacks and two ethnics.

The committee members represent 23 states. Vestal, who was named chairman, was one of seven people elected to at-large positions. Others are Allen; Carolyn Cole Bucy, youth minister at Lakeshore Church in Waco, Texas, and president of Southern Baptist Women in Ministry; Richard Groves, pastor of Wake Forest Church in Winston-Salem, N.C.; Stan Hastey of Washington, D.C., executive director of the Southern Baptist Alliance; Winfred Moore, a retired pastor from Waco, Texas, and two-time candidate for SBC president; and Cecil Sherman, pastor of Broadway Church in Fort Worth, Texas.

Other members and their home states are: Texas (5): Patsy Ayres, Jim Lacy, George May, Margarita Trevino, Charles Wade; Virginia (4): Ray Allen, Paula Clayton Dempsey, Ray Spence, Jean Woodward; Georgia (3): Nancy Ammerman, Wink Hicks, Walter Shurden; Kentucky (3): Ken Chafin, Reba Cobb, Gabe Payne; Mississippi (3): Mary Jane Nethery, Tom Sims, Joe Tuten; North Carolina (3): Peggy Haymes, John Hewett, Anne Neil; South Carolina (3): John Cothren, David Hull, Barbara McClain; Tennessee (3): Calvin Metcalf, Anne Nolan, Bill Sherman; Washington (3): Joe Hairston, Jeanette Holt, Diane Williams; Alabama (2): Dotson Nelson, Steve Tondera; Arizona (2): John McClanahan, Billie Sharp; California (2): Cherry Chang, E.W. McCall; Florida (2): James Graves, Dan Yeary; Louisiana (2): Relma Hargus, Jon Stubblefield; Missouri (2): John Hughes, Joy Steingross; Maryland/Delaware (2): Frank Heintz, John Roberts; New York (2): Jamie Munro, Virginia Neely; Oklahoma (2): Stephen Earle, Bill Owen; Hawaii (1): Rudy Zachery; Illinois (1): Bill Trautman; Michigan (1): Dot Sample; New Mexico (1): Charles Price; Pennsylvania/New Jersey (1): Dwight Moody. Other identifications were not available.

## A place for the Alliance

Alliance director Hastey said he is encouraged by the inclusiveness reflected in the makeup of the interim steering committee — not only in terms of Alliance members, who number at least 16 among the 60, but in the inclusion of laywomen and ordained women.

"I think what has happened here has to be very encouraging for all Alliance people," Hastey said.

"To me, it is significant that no one in the leadership of Baptist Committee has suggested that the Alliance fold our tents at this point," he said. Even if a new denomination emerges, he said, "in the interim... there's a place for the Alliance."

While some Alliance churches may eventually "seek reunion" with the American Baptist Convention, he said, "Far and away most Alliance churches now would go with a new body."

Warner is associate editor, the *Florida Baptist Witness*.

## POINTS OF VIEW

Three vacationers of different professions happened to meet at the Grand Canyon.

They gazed out at the vast chasm in silence and then began to speak.

The clergyman: "What a wonderful miracle of God!"

The scientist: "What a magnificent wonder of nature!"

The cowboy: "What a heck of a place to lose a cow!"

—Mrs. E. O'Brien

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## Thank you, Sunday School Board

By Irene Martin

The 100-year history celebration of the Sunday School Board was launched at the convention in New Orleans. Before then I had never given much thought to just how indebted some of us are to the Sunday School Board for having literally shaped our lives.



Martin

One of my earliest recollections is of sitting under a big oak tree for Sunday School. I vividly remember embracing the little cards with the colorful pictures on the front and the Bible stories on the back. "Train up a child in the way he should go . . ." Thank you, Sunday School Board, for instilling in me at such an early age the desire to know about God and Jesus.

When I was 10 we had our first Vacation Bible School at our little church in Scott County. Dot Latham of Forkville, later a missionary to Brazil, was our principal. That was an exciting week. In fact, I loved VBS so much that I would visit relatives during their schools, once attending four in one summer. Remember the character stories? There were Lottie Moon, Annie Armstrong, R. G. LeTourneau, Maxey Jarman, J. C. Penny — all people who had begun small and yet had done such great things for God. And remember the different colored cards with the Bible verses to memorize and say for your teacher each day? When I was in my 30s, I was talking to a young woman, confused by her involvement with a cult. I needed a verse of scripture and it just came to me. I am certain that I had not thought of that verse since I had memorized it in VBS. Thank you, Sunday School Board, for "These things have I hid in my heart . . ."

I was about 13 the first time I led a program for BYPU. I didn't do much in the way of preparation — relying instead on inspiration from God. I sat down red-faced after about five minutes with nothing else to say; but I had learned a lesson, "Study to show thyself approved . . ." Thank you, Sunday School Board, for providing us with the finest Christian literature on earth, but only if we do our part.

And, ah, the music! Thousands of compositions which have met every conceivable musical need of Baptists (and other denominations as well) and every age group's needs from the delightful "Songs for 4s and 5s," to my own newly-published senior adult musical, "Doors of Life." Thank you, Sunday School Board, for always being there when we " . . . come before his presence with singing."

I was born into a Christian home. I made a profession of faith when I was 11. It is, I believe, appropriate to thank the Sunday School Board for its role in my salvation experience, for having nurtured a child into adulthood; who, indeed, through Discipleship Training Sunday night, continues to be blessed by its ministry.

To the Sunday School Board, "I thank my God upon every remembrance of you." May your next 100 years be even more fruitful.

Martin is proofreader/secretary, the Baptist Record.

## Alliance will meet at Northminster Church, Jackson

The Mississippi Chapter of the Southern Baptist Alliance will hold its annual meeting at Northminster Church, Jackson, Sept. 8, according to Howard Williams, an organizer of the event, and associate pastor of Northside Church, Clinton.

Featured speaker will be James Dunn, executive director of the Baptist Joint Committee on Public Affairs.

The Southern Baptist Alliance is a fellowship of Southern Baptists formed in response to the "conservative" resurgence in Southern Baptist life. Participants in the Alliance are generally termed "moderates."

The program will begin with registration at 9 a.m. with a welcome

and theme interpretation at 9:30 a.m. The theme will be "Choosing Hope."

According to Williams, at 10 a.m., there will be discussion of events at a meeting in Atlanta, Aug. 23-25, of several "moderate" groups in the denomination.

Dunn will speak at 11 a.m. Lunch follows at noon. And at 1 p.m., there will be a discussion of alternate funding methods for Southern Baptist-related activities. From 2 to 2:30, there will be a worship service.

Participants need to pre-register, said Williams. Cost will be \$10 per person. Lunch is included in the cost. To register, write Northminster Baptist Church, 3955 Ridgewood Road, Jackson, MS 39211.

## VENEZUELA

From page 3

Maracaibo. Church members had asked to participate in the Maracaibo campaign, although the church is some six hours from Maracaibo. Hodges preached under a circus-sized tent set up near Churuguara's town plaza.

With a Venezuelan Baptist pastor, Hodges told several city officials about his faith. When they called on the head of municipal services, the official was busy handling a problem with the town's water system. The Baptists said they would return later.

But the official insisted they stay. He accepted Christ in an office full of people with typewriters clanging in

the background, Hodges said.

For volunteer Mario Llano, a senior tennis star at Southwest Baptist University, the trip provided something he hadn't prayed for.

Llano, from Medellin, Colombia, had volunteered to go on the trip as an interpreter. A new Christian, he thought he would help American volunteers by translating for such matters as hotel services and transportation.

But during his first night in Venezuela, he translated for a guest evangelist. After the service, he was asked to pray with some Venezuelans who wanted to become Christians. "I'd never done that before . . ." said Llano.

But after that first night, "I just

## September: Celebration month in SS

By Randy Tompkins

Challenge 10/90 has been the theme for Sunday School work for the past five years. September, 1990, will mark the conclusion of this emphasis. What a conclusion it will be! A five point celebration is scheduled for the month of September.

The first four points of the celebration relate to age group recognitions. There is also a special time of enrollment for each age group. The four age group recognition days are:

September 9 Preschool Workers  
September 16 Children's Workers  
September 23 Youth Workers  
September 30 Adult Workers

During the Monday through Saturday prior to a specific age group recognition, the workers in that age group are to strive to reach a church adopted enrollment goal. For instance, Monday, September 10, through Saturday, September 15, the children's workers are to enroll children in Sunday School to reach the children's Sunday School enrollment goal.

A special recognition time should be held during the Sunday morning worship service for each recognition Sunday. During this recognition time the church should be led to show appreciation to the workers of a specific age group. The accomplishments of the age group during the past week, past year, and/or past five years could be noted. Any individual workers within the age group that have attained a specific level of training (receiving of diplomas, etc.) and/or length of service could also be noted. Some churches may choose to present each Sunday School worker an award of recognition.

The fifth point of the celebration

will be a special reporting of enrollment information on September 30. This final Sunday in September marks the conclusion of the Final Four project as well as challenge 10/90. The Final Four project is designed to reach the Southern Baptist church Sunday School Board Sunday School Division's goal of 10 million enrolled in Sunday School.

A specially designed program to collect this information will be conducted on this concluding Sunday. The design of the program has each church in Mississippi receiving a

telephone call during the Sunday School hour on September 30. The caller will ask for three pieces of information:

The total Sunday School enrollment today,

The total Sunday School attendance today,

The number of new Sunday School members in the past four months.

This information will be tabulated and telephoned to Nashville.

Randy Tompkins is a consultant in the Sunday School Department, MBCB.

## FALL SPECIAL SENIOR ADULT AUTUMN FEST October 8-12 Gulfshore Baptist Assembly

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SEPTEMBER 18, 1990  
Calvary Baptist Church  
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SEPTEMBER 20, 1990  
Morgantown Baptist Church  
Natchez, MS

7:00 - 8:30 p.m.



Turner

Conference leader, Chip Turner, is director of Media Services for the Louisiana Baptist Convention, Alexandria, Louisiana.

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## KUWAIT

From page 3)

and electricity and blocked entry and exit at the embassy compound after the United States refused to obey an Iraqi order to close the embassy Aug. 24. The same actions were taken against other countries' embassies that remained open. A generator at the U.S. Embassy has since provided electricity to the compound.

In Cyprus, meanwhile, 12 Southern Baptist workers from Yemen and 10 of their children arrived safely at the city of Larnaca Aug. 27.

The evacuees from Yemen join nine Southern Baptist workers who came to Cyprus from Jordan several days earlier.

Ten Southern Baptist workers are still in Yemen to continue the operation of a Baptist hospital in a region where only three hospitals are available to some 2 million people. Nine other Southern Baptist workers remain in Jordan. They are providing shelter to some of the thousands of refugees from Iraq and Kuwait who have flooded Jordan. One worker also is continuing as an administrator at one of the two Baptist schools in Jordan.

Art Toalston writes for FMB.

wanted to do more and more. I was hungry for it," he said.

In fact, Llano spent most of his days and nights telling others how to become a Christian. Some nights he said he stayed out long after midnight to talk with Venezuelan young people who gathered outdoors to socialize.

"The trip changed my life," said Llano. "I saw clearly God was with me. There was no way I could say or do everything I said or did by myself."

Mary E. Speidel writes for FMB.



# Newton County pastor learns to step out on faith

By Shannon Simpson

When Barry Boquet became a Christian in 1985, he had no idea that he would eventually pastor a church in rural Mississippi. Born and reared in south Louisiana, Boquet was brought up in the Roman Catholic faith. He says he always felt as though his salvation was in direct proportion to his church attendance, and not a gift that came from a merciful or gracious God.

But that attitude changed one afternoon at work, when Barry heard a Charles Stanley broadcast over the local Christian radio station. Stanley's message was on surrendering.

"It really hit me hard," remembers Boquet. "The sermon was all about surrendering your life to the Lord, and it was right then and there that the Lord convicted me to preach. He said to me, 'I want you now. I want an answer.' I thought about it for about five seconds, then told the Lord, 'You've got it.' Right there at that machine, I just gave my life to him, and I couldn't help but think how stupid I was for doing it."

Boquet felt that the decision to answer the call to preach was not a wise one, and he immediately began to feel that Satan was trying to distract him from the commitment he had made only seconds before. As a machinist, he had accumulated a vestiture through his company which would be complete in four years. The savings he would have accumulated by the time his vestiture was complete would have totalled about \$30,000. Boquet was having serious doubts as to the sanity of his decision.

On the way home that night, Barry kept asking the Lord to wait those four years. The answer he got was the same over and over: "I don't want you in four years. I want you now," God seemed to say to Barry.

Stubbornly determined not to tell anyone of his commitment, he went home. Realizing he had to be honest with his wife, Lisa, he approached her.

"You surrendered to preach," she told him, to his surprise.

Barry knew he couldn't deny the Lord's call any longer, but still felt that he wasn't really going to go off and pastor a church somewhere. Some



Newton County pastor Barry Boquet and his wife Lisa moved from Louisiana so he could attend Clarke College. He plans to continue his education at MC this fall.

months later, he found himself moving his family to Newton.

"I kept things how my kids weren't going to go to a good school, and how we weren't going to buy the house we were about to buy; that we would always be moving; that I was messing up all the work I had done to get things started going good for me. Through all that," Barry says, "I kept getting two words from the Lord: trust me."

Barry quit school when he was 16 to follow in the trade of his father as a machinist. At 17, he married Lisa. At

19, he was the father of a lovely daughter, Jamie, and at 20, he had a son, Travis. At 22, he experienced the biggest life change of all. He was saved.

"I was Catholic, and I'm sorry to say you don't learn much about the Bible in catechism. You have a confirmation, but you don't get any facts of the Bible."

Barry was looking for the Truth, and searched in many denominations before he found it. His wife introduced him to the Baptist church, but there were still many questions left unanswered.

"I was confused," he says. "I am sure the Lord was convicting me even at that time, but nothing was ever really explained to me. I was just going to church, nothing more."

Through a friend, Barry became acquainted with a local mission church. He and his wife attended, and Barry was saved after two men from the congregation came to visit them at their home.

"They answered my questions. They didn't have all the answers, but they did love the Lord," Barry remembers. "They offered explanations. I was convicted over the Truth, nothing else."

It was two years later when he received the call to preach, and shortly after that, the Boquets moved to Newton so Barry could continue his education. After taking the GED, he entered Clarke College. The Boquets didn't know quite where they would get money for tuition and living expenses. Barry got a job frying donuts at the local Piggly Wiggly, and Lisa went to work at a day-care center. Barry kept remembering the words he heard from the Lord: trust me.

Not long after Barry began his classes, a small congregation "out in the country" called him to pastor after he had substitute-preached there one Sunday. At the time, the church had a membership consisting of only six women and a few children. The membership is now up to almost 40.

"I look back and ask myself what would have happened to that church if I had not surrendered when I did. If I had never come to school here, I would have never had the opportuni-

ty for that church," Boquet says. "I really believe that coming here to go back to school was one of the ways God used me for his glory. Some of the church members told me later that if I hadn't surrendered to the pastorate, they were going to have to close the doors of that church."

The Boquets have already been through their trials in the pastorate. In December, one of the youths of the church was involved in a car accident that killed an older man who was also a member of the congregation. Since Barry was evangelizing the young man's family, the widow of the victim blames the preacher for her husband's death, claiming that the accident would not have occurred if Barry had not brought that particular family into the fellowship. The widow has threatened the boy and his family, but also has brought threats against the pastor and the other members of the church.

"You know, all things do work together for good to those that love the Lord," Barry says. "He has brought that church so much closer together as a result of this situation, that all we can do is love her. If she could only experience the joy of forgiveness."

"Since the accident, I have been able to witness to the parents of the boy who drove the truck. They were brought to their knees before the Lord, confessing their sins, and committing their lives to him. It was unreal. They were weeping and asking forgiveness, and they were saved that day. I can look back and see how the Lord pulled that family into the fellowship. Without the accident, I may never have had the opportunity to witness to those parents, and they may never have submitted their lives in such a complete way. We plant the seed, but God gives the increase."

Barry claims that, in spite of the widow's bitterness, the incident has done good things for the congregation. He says the members are determined that her threats will not tear up the church. Each member, and the church as a whole, has prayed that the body of the church will not be torn apart, and that the Lord will love the woman back into the fellowship.

"It's really something to go through. There's no answer," continues Boquet. "Still again, those words from the Lord, 'Trust me.' Always those same words. Jesus is in control of everything. You've got to believe that, even in the worst situations. He's been trusted and tried, and he's proven himself every time."

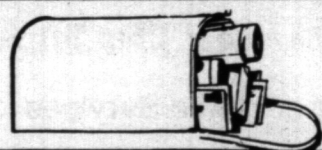
Barry and Lisa go on to tell more stories of their shortages of money, cars breaking down, and a mound of other incidents which would test the faith of even the strongest Christians on a daily basis. Their faith has carried them through every trying time.

"The Lord always pulls through. He knows our needs," Barry emphasizes. "What is so amusing is that we go praying prayers to make us more trusting, or make us more like Jesus; and then we just go on about our lives. Then when a setback or a tragedy hits, we sort of look up to God and say, 'What in the world are you doing?' It's almost like the Lord says to us, 'You brought this on yourself when you prayed that prayer a couple of weeks ago.' But it's really funny. In all that, we learn all about how he works his plans out."

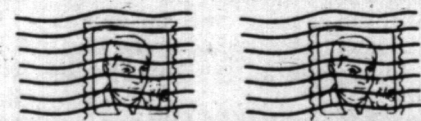
In a day of materialism and instant gratification, attitudes of faith and submission are hard to find. The rewards the Boquet's have gleaned from their faith and salvation are beyond anything the world has to offer, according to the family.

"To see the Lord moving in people's lives, gaining from them a deeper trust and a deeper commitment to the Lord, there is not anything on this earth that we could trade for that," say both Barry and his wife. "What can take the place of that? That's what keeps us going, knowing that what we do is glorifying the Lord in people's lives. The only thing that matters is what makes him happy, not us. That's where we find our joy and peace. Only when we lose his will have we failed. All he said he wanted was my life, and that that he would provide the rest. It has nothing to do with me or what I have, but what I give over to the Lord."

Simpson is a staff writer for the Baptist Record.



## Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

### No spitting

Editor:

The following was printed in our monthly newsletter. We thought readers might enjoy it.

For those of us who are "seasoned" veterans of years of Vacation Bible School, the following "list" can be added to years of funny sayings, witty remarks, and pulls-and-tugs at heartstrings. Those of us who love children and have a great desire to work with them understand how quickly a child can assimilate, process, and compute information with all simplicity.

In a recent VBS in one of our churches in this association, a class of 4s and 5s was asked by the teacher to make their own rules, knowing that if they make them, kids more readily

follow them. The list is somewhat far-out, but how many of us need to take a lesson from a 4-year-old to make a better world "as we go."

1. No running.
  2. No killing.
  3. No kicking.
  4. No hitting 'up-side' the head.
  5. Be quiet.
  6. No pulling hair.
  7. No snatching.
  8. No stealing.
  9. Pay attention.
  10. No talking while someone else is talking.
  11. Obey the teacher.
- And, as an afterthought, they added:

12. No spitting. (It just isn't nice.)
- Carole Eskridge, secretary  
Yalobusha Association office

### Mississippian in Hawaii

Editor:

I would appreciate your informing my many friends in Mississippi that after 19 years in Hawaii (on top of 25 years in Japan) we are retiring and moving to New Mexico. The reason for that choice is that our only daughter is located there permanently.

I served as pastor of Olivet Baptist Church here in Honolulu for 10 years and for nine years have taught for Wayland Baptist University while also serving as pastor of the Japanese Division of Pali View Baptist Church. We reach the age of 69 this year, but both of us are in very good health, and hope to have a ministry on the mainland — even in Mississippi if there is a need.

I want to thank you and other faithful editors of Baptist papers for truthfully reporting the scandal about the firing of Shackelford and Martin of Baptist Press. It certainly reveals, as nothing else has, the unbaptistic position of the fundamentalists who now control our Executive Committee, as well as about everything in our

convention. Our people must have their eyes opened to see beyond popular slogans so skillfully used and recognize that Frank Norris is really running our convention from the grave. I note with much interest that his old church in Fort Worth is now joining the convention. The fact is, the convention is joining that church!

Thankfully this controversy has been very slow in coming to Hawaii. I suppose that is because Hawaii has no representative on boards and committees. Of late, however, organization has begun; and representatives have come out of the woodwork, much to my sorrow.

God bless you as you continue to tell the truth in The Baptist Record.

Curtis Askew  
Honolulu

### No money conflict

Editor:

What is the conflict? The only thing I can see is some say that there are errors in the Bible. I don't understand everything in God's Word. I do know it is the easiest to read because it says things straight out. Anyone who says

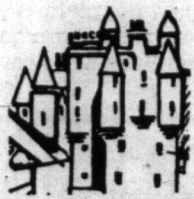
there are errors is wrong. I say that because if there were errors, then the things it says would be untrue; and that would make the Bible a lie; and, since the Bible is the inspired Word of God, that would make God a liar. How can anyone who follows Jesus say that? Jesus will be back on earth within the next 75 years. Preachers should be making God's children stronger. A lot of them are more interested in the things of this world than they are of God's.

There's also a conflict on what to do with the money for the Cooperative Program. I'd like to ask these people a question. Whom are you giving your money to? Is it the Southern Baptist Convention, or are you giving it to God to be used as he sees fit to use it? I don't know about you, but my God is still alive; and he is still in control. He knows where these gifts are needed. You give your gift from the heart and with love for God, and he'll bless it in ways you'll never believe.

I hope this will help in some way to bring honor and glory to Jesus Christ.

John D. Cannon Jr.  
Iuka





# Faces and places

by Anne Washburn McWilliams



## Koreans: hospitality champs

Hospitality is a word long used in connection with Mississippians. That is right and proper, but now I have to admit that where the art of hospitality is concerned, the people of Korea have got us beat. As proof, I have only my experiences of one week. Yet I think they are ample.

The Sunday night Joan and I arrived in Seoul, the minute we cleared customs, a young Korean girl rushed forward to meet us, hands outstretched. She was wearing a red streamer, "Welcome to the Baptist World Congress!" Beside her walked a man pushing a luggage cart. This was Joan's friend, Sang Hee Lee. She had known him and his family since a visit to Seoul six years before, but I had never met them.

A Baptist welcoming committee stationed at the airport offered to answer any questions we might have about the congress. Then Sang Hee said his wife, Jung Soon, had dinner ready for us at their home in an apartment building. Counting the refueling stop in Anchorage, Alaska, we had been traveling 20 hours. But our tiredness fell away under the soothing ministrations of this family. Sang Hee stowed our bags in the trunk of his new Hyundai. Jung Soon hurried out the door to meet us with a warm hug. Just inside the door, we took off our shoes, and then met the Lees' two teen sons, the older of whom was studying for his college entrance exams.

"This is our bedroom," said Sang Hee. A gorgeous dresser of pearl-inlaid lacquerwork stood against one wall, but no bed was in sight, since the family sleeps on the floor.

Though the living room contained a corner couch, we sat on the floor around a low table to eat. Jung Soon placed an electric skillet on the floor beside her, where she finished barbecuing the steak. On the table she had placed a large variety of dishes. Kimchi was there in two forms — hot and not hot. That is an item (I understand it's made of fermented cabbage, pep-

pers, etcetera) that Koreans eat at most every meal. Also there was spinach; sweet and sour beef; a fried vegetable that resembled squash, but which Sang Hee called pumpkin; and a green salad. The hot ginseng tea, we were told, is good for old people! For dessert, we could choose from a big platter of fresh fruits — canteloupe, strawberries, peaches, honeydew melon, watermelon, grapes . . .

Around 11 p.m., the Lees delivered us to the Hamilton Hotel, a nice, medium-priced place in downtown Seoul — a very long way across the Han River from the Olympic Sports Complex and the Baptist World Congress.

Monday we slept until noon. Since Sang Hee felt we might have a problem talking with a Korean taxi driver, he insisted on driving us in mid-afternoon to the Olympic stadium, where the welcome rally was to take place that night. When we got in the car, he handed us each a sack containing two sandwiches, a pastry or two, and a creamy soda. "This is to cure the starving," he quipped. He had bought this sack supper in the cafeteria of the Bank of Korea, where he is bank examiner. It did indeed cure the starving! We even share it with Barry Oliver, Alaskan pastor on the row behind us at the rally, who sent his greetings to Tom Sumrall of Mississippi.

Tuesday morning, it was raining. When we left our key at the hotel desk, the attendant gave each of us a new umbrella. Sang Hee had bought them for us and left them at the desk.

Wednesday, August 15, was Independence Day in the Republic of South Korea. Next day, our Korean friend decided to take a little extra vacation time, and invited us to drive with him to Dragon Valley, a ski resort in the mountains not far from the east coast. As we rode, a whole palette of colors swirled before us — the greens of the rice and cabbage fields, and the trees on the mountainsides, the

orange and blue tiles of the village rooftops, the yellows of the wildflowers along the roadside, the deep turquoise of the mountain lake, and the whites of the birch tree trunks outside our window at the magnificent Dragon Valley Hotel.

We did not ski. There was no snow. As Koreans retreat to their prayer mountains, this interval in a place of quiet beauty was a time for tranquillity, for prayer, and for the deepening of friendships. Sang Hee insisted we were his guests and that all this was at his expense.

Next day he drove us to a national park and, back in Seoul, took us to a folk museum, and on a tour of his bank. Jung Soon, who had stayed home on account of the boys' activities there, met us at a restaurant, where the couple bought our dinner.

Gift-giving in Korea accompanies every event, and this was no exception. She had brought for each of us an exquisite jewelry box.

Sunday morning, Jung Soon went to their own church, a Presbyterian one. But Sang Hee drove us to the International Baptist Church and from thence to the airport, where he took care of all the red tape of departure on an international flight. Already, earlier in the week, he had reconfirmed our reservations.

Koreans at the Congress all week radiated this same type of graciousness.

In I Samuel 9, you will recall, Saul went out one morning looking for donkeys, having no idea that that very day God planned to send Samuel to anoint him as king. The other day I read Ruth Harms Calkin's thoughts on that event. She said so often when we are in the middle of routine "donkey days," God is just around the corner or at the top of the hill, waiting with a shining surprise! That week in Korea, he used Sang Hee Lee and his family to deliver a whole cloudburst of shining surprises!

graduate study at Baylor, he attended Southwestern Seminary.

While he lived in Dallas, he was music director in several small churches.

The Baptist Record, under his leadership, has held its subscription price steady, with no increase, since 1982. The paper has changed, at his direction, from full newspaper size to tabloid. Circulation when he became editor in 1976 was 119,000. It hit its highest point in 1982 when it reached 130,500. However, as postage prices skyrocketed, circulation again fell to 118,000 and has remained steady at that point.

His contributions to denominational life have been considerable. At the time he left the editorship of the California Southern Baptist, the Executive Committee of the Southern Baptist Convention presented him a Distinguished Service Award.

He has served as chairman of the SBC Public Relations Advisory Committee. As a member of that committee, he had a hand in the design of the SBC logo which pictures a world, a cross, and an open Bible. His contribution was a suggestion that the stylized design which resembled two blank sheets of paper be made to look more like the Bible. This idea was adopted.

While he was in Texas, he originated the idea of the camera-ready special church page. As a circulation bid, it worked. The Texas paper now has 300

special pages and the Baptist Record has 31. Now almost all the other state Baptist papers use this also.

Still another of his ideas that has widespread influence is a networking system that state papers use to report major news events.

McGregor has been secretary, and president of the Southern Baptist Press Association and chairman of the Baptist Press Liaison Committee.

He and his wife, Carlene, have three married children — Alice Tyrone, Bob, and Wayne — and eight grandchildren, all of whom live in Texas.

Following retirement, McGregor said he plans to do some creative writing in various fields.

## Moscow's alcoholics; American-style treatment

In another glasnost-era first, the city of Moscow's Ministry of Health signed an agreement with a Pennsylvania-based foundation to open an American-style alcohol and drug treatment facility in the Soviet Union.

The residential program, which opens in September in two dilapidated buildings in Moscow's Hospital #17, represents a shift in thinking on how to handle the country's enormous — and increasing — substance abuse program. — Washington Post

Thursday, September 6, 1990

BAPTIST RECORD PAGE 7

## The Seoul Covenant

Saturday evening, Aug. 18, delegates to the Baptist World Congress meeting in Seoul, Korea, recited together the Seoul Covenant, a challenge to present the gospel of Jesus Christ to every person around the world by the end of the century. Baptist World Alliance officials said they hoped Baptists would take the covenant back to their countries. Tony Cupit of Australia, the covenant's author, is the newly elected BWA director of evangelism and education. He said "We are calling for people to gossip the gospel." The covenant follows:

A challenge to our churches from Baptists gathered in south Korea, 1990

We dedicate ourselves anew to the task of world evangelization with the aim that by A.D. 2000 every person will have the opportunity to respond to the message of God's love in Jesus Christ in an authentic and meaningful way.

We call upon Baptists, collectively and individually, to join in the covenant. To this end:

1. We confess that the mission in which we engage belongs to God. It is our joy and responsibility, inspired by the Holy Spirit, to be witnesses throughout the world to Jesus Christ, our crucified and risen Lord.

2. Since Baptists are part of the whole family of God, such witness calls us to pray and work with other Christians in this vital task.

3. Because all people stand under the judgment of God, the Gospel of Salvation needs to be proclaimed and demonstrated to every generation until Jesus Christ returns. We do this humbly, for we are all sinners saved by grace, yet confidently, for it is the power of God by which people are saved.

4. Believing that personal faith in Jesus Christ involves commitment to His body, the Church, we aim to build communities that will be effective signs of God's Kingdom in the world.

5. We confess that inherent within the Gospel is the need for God's people to work for a world where peace and justice are pursued, and whose environment is preserved.

6. As members of the Baptist family, we pledge ourselves to sacrificial giving, for this purpose, and to provide resources to enable all to share the good news of salvation in their own cultures and languages.

7. Jesus Christ is the hope of the world. He is the center around which our lives revolve. He is the Sovereign Presence in the Kingdom in which we live and work. His truth is eternal, His love unchanging, His grace sufficient. To Him we commit our lives totally, joyfully, unreservedly.



## BSU missionaries return from USSR

Ten young men representing nine colleges from across the state returned to Jackson Aug. 10 after an 18-day mission to the Soviet Union. The trip was the first official joint project conducted between Soviet and Southern Baptists. The Mississippi students constituted the last of four teams to visit Leningrad this summer. Under the supervision of BSU directors Joe Cobb of Booneville, Tom McLaughlin of Moorhead, and Soviet pastor Sergei Nikolaev, the men worked on a general renovation of the Temple of the Gospel. This building was made available to the 500-member Leningrad congregation by the Soviet Government under a permit which allows the church "eternal use," the equivalent of our donation. The historic mission effort was made possible through funds provided by the FMB, individual BSUs, and the students themselves.



## McGREGOR

From page 3

as executive director, Mississippi Baptist Convention Board, McGregor said that Kelly asked him to stay until Bill Causey could become established in his new work as executive director. He did that, and in January of this year told Causey, he said, that he had filled his obligation, and that he would be 66 in March, but Causey asked him to stay until he found a new editor.

On Aug. 27, the Executive Committee, MBCB, elected Guy Henderson, director of the Evangelism Department of the Mississippi Baptist Convention Board and former missionary to Korea and the Philippines, as the new editor, on Causey's recommendation. (See accompanying story.) Henderson is to begin working with McGregor on Oct. 1, and will become co-editor Nov. 1.

Don McGregor was born in McGregor, Texas, son of a Baptist pastor and director of missions, the late M. T. McGregor, on March 20, 1924. In 1942, he volunteered for Army service, during World War II. He was a machine gunner in the infantry and had combat duty in France. Captured on Dec. 2, 1944, he was held prisoner by the Germans until May 8, 1945. He was graduated from Baylor University, where he majored in radio and minored in English and history and played in the band. After engaging in



# Names in the news



**Robert Burton**, distinguished professor of conducting at Southwestern Seminary, has led the school's Oratorio Chorus performances of "Messiah" for more than 30 years. Burton retired July 31 from Southwestern's faculty. He is a former Mississippian who served on the staff of First Church, Brookhaven.

FORT WORTH, Texas — **Dan McLallen**, director of admissions and registrar at Southwestern Seminary, has been named director of diploma studies at the Fort Worth school. McLallen, who has served at the seminary since 1983, will assume his new responsibilities immediately. In his new role he will supervise students pursuing diplomas and graduate diplomas in theology, religious education, and church music.

A Fort Worth resident, McLallen previously served as vice president for academic affairs, dean of university, and professor of administration and education at Wayland Baptist University.

**James Dunn**, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C., will be speaking at Calvary Church, Jackson, at 10:50 a.m. on Sept. 9. James W. Street is pastor.

## Staff changes

**Dwight Dean Stewart**, formerly of First Church, Purvis, has accepted the call as youth minister, Corinth Church, Heidelberg, effective Aug. 20. He is a student at William Carey College.

**Shiloh Church**, Duck Hill (Montgomery) has called **Audry Clayton Crouch** as pastor, effective Aug. 5. Crouch was licensed to the gospel ministry by Esrkrige Church, Winona (Montgomery) on Aug. 12. He was presented his license by Pastor Richard Morman. George Heath gave charge to the church, and Richard Morman gave charge to the candidate. Crouch resides at Duck Hill.

## Mississippi Baptist activities

- Sept. 9 Single Adult Sunday (DT Emphasis)
- Sept. 9-12 State Missions Season of Prayer and Margaret Lackey Offering (WMU Emphasis)
- Sept. 9, 16, 23, 30 "Final Four" Enrollment Emphasis (SS Emphasis)
- Sept. 11 Key Leader Seminar; Baptist Building; 9:30 a.m.-3:30 p.m. (CAPM)
- Sept. 14-15 Chaplaincy Conference; Camp Garaywa; Noon, 14th-Noon, 15th (CoMi)
- Sept. 15 Brotherhood Leadership Training Conference; 9-11:30 a.m.; FBC, Batesville/FBC, Hattiesburg/Van Winkle BC, Jackson (BRO)
- Area Preschool/Children's Choir Leadership Clinics; 9 a.m.-12:30 p.m.; FBC; Grenada/FBC, Philadelphia/Harrisburg BC, Tupelo (CM)

**Dudley Winstead** was recently licensed to the gospel ministry by Laurel Hill Church, Neshoba County. He is the son of Mr. and Mrs. Hardy Winstead of Philadelphia. Winstead is available for pulpit supply and may be contacted by calling (601) 656-6890 or writing him at Route 5, Box 420, Philadelphia, MS 39350.

## 1st, Yazoo City, names "Churchman of the Year"

On Aug. 19, First Church, Yazoo City, announced the 1990 "Churchman of the Year." This was a special event of "HOMECOMING '90."

Recipient of the award is **A. B. Kelly, Jr.**, who was born in Yazoo City. His father, the late A. B. Kelly, was chairman of deacons and church clerk. His mother was church organist.

Kelly was baptized into the membership of Yazoo City's First Baptist Church on Aug. 17, 1920. He was ordained a deacon Dec. 28, 1947.

He has served on three pulpit committees.

Through the years he has served his church as a Sunday School teacher, pianist for the Brotherhood on the local level and in Yazoo Association, and in other capacities. He has always set an example in faithful attendance and in giving.

His wife, **Dorothy Holton Kelly**, died a little over three years ago, and their daughter, **Carol Kelly Vaiden**, died in the spring of 1990. His daughter, **Barbara Kelly**, was present for the "Homecoming '90" activities. His son, **Calvin Kelly**, was pulpit guest at the morning worship hour. Another son, **Bo Kelly**, could not attend because of commitments at the church which he pastors in Texas.

For a number of years, Kelly was a top salesman with the Lamar Life Insurance Company.

**James Yates**, pastor, presented a special plaque.

## Anne Bradford, pioneer in children's ministry, dies

Anne Bradford, a Southern Baptist pioneer in children's ministry, died Aug. 17 at her home in Fort Worth, Texas. She was 84. Bradford began teaching at Southwestern Seminary in 1945 at the request of J. M. Price, founder of the seminary's school of religious education. A native of Glasgow, Ky., she received degrees from Georgetown College, Southwestern Seminary, National College of Education, and Teachers College at Columbia University. She taught in public schools in Long Island, N.Y. and New Haven, Conn.

In addition to her teaching responsibilities at Southwestern, Bradford

was involved in mission work in Seattle, Wash., where she supervised the Japanese Baptist Kindergarten, and in St. Louis, working at the Baptist Children's Home. Her overseas work included teaching in the Philippines and Hong Kong while on sabbatical leave.

Services for Bradford were held Aug. 20 in Fort Worth. Burial was in Glasgow, Ky. She is survived by a brother and a sister, both living in Kentucky. Memorials may be made in honor of Bradford to the Children's Center at Southwestern Baptist Theological Seminary, P. O. Box 22000, Fort Worth, TX, 76122-0500.

## Drama troupe to perform at BMC

The California-based touring Christian repertory theatre troupe, **Covenant Players**, will perform on the Blue Mountain College campus Tuesday, Sept. 11, at 7:30 p.m. Covenant players are co-sponsored by the Department of Speech and Theatre and the Baptist Student Union.

Using everything from light comedy to heavy drama, plus science fiction, biblical characterizations, and more, the Players present the messages of the gospel with clarity and creativity.

A workshop on Christian Ministry through Theatre will be held on the Blue Mountain campus from 2-4 p.m. The workshop and the performance are free and open to the public. For more information, contact **Cliff Thompson** at 685-4771.

## Water cooler manufacturer conducts replacement program

NASHVILLE (BP) — Churches that own Halsey Taylor water coolers manufactured before April 1, 1979, should be aware of possible dangers with these coolers.

Some of the water coolers have lead-lined water storage tanks. Studies have shown that ingestion of lead can be dangerous, especially to young children.

Halsey Taylor is conducting a replacement/refund program for those water coolers which have the lead-lined storage tanks. The program is required under a Consent Order Agreement with the U.S. Consumer

Product Safety Commission pursuant to the provisions of the Lead Contamination Control Act.

This notice is being given circulation so that Southern Baptist churches will check water coolers in their facilities.

Churches that own a Halsey Taylor tank-style water cooler manufactured before the 1979 date, are encouraged to contact Halsey Taylor's toll-free telephone number 1-800-635-2358. The Halsey Taylor company has said it is anxious to replace present coolers or refund money to affected churches and schools for those water coolers.

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**Office of Admission 925-3286**





# Just for the Record

Thursday, September 6, 1990

BAPTIST RECORD PAGE 9



Forest Church youths and sponsors went to Deltona, Fla. for a week in June to hold Backyard Bible Clubs, hand out flyers about Baptist work in the area, and sing in local wor-

ship services. Twenty-eight youths and 10 sponsors made the trip to share the good news about Jesus in the Deltona area. Sonny Adkins is pastor.



Temple Church, Pascagoula, held a unique service, licensing three men to the gospel ministry during the evening service on May 13. Those licensed were Jimmy Wilson, Chris Barrow, and Anthony Langley. Pictured, left to right, are: Jimmy Wilson; Chris Barrow; Larry W. Dees, pastor; Anthony Langley; and Danny Langley, minister of music and youth.



GA Recognition Service of First Church, Madison, was held July 26. The theme of the service was "In His Steps" with guest speakers Dan and Betty Jo Hall. The Halls, who are members of First Church, Madison, are presently preparing to be missionaries to Brazil. He is currently serving as educational director.



Mt. Horeb Church, Collins, of Covington Association recently held ground breaking ceremonies for its new two-story education wing and fellowship hall. Pictured are (left to right) Doug Lyons, chairman of the finance committee; Dennis McKay, pastor; Dwight Lyons, chairman of the building committee; Charles Langford, chairman of the deacons; and Kenneth Stringer, director of missions of Covington Association.



The Chapel Choir of First Church, Morton recently completed an 11-day tour to Princeton, W. Va. The tour featured singing engagements in Georgia, Virginia, and Tennessee. Choir members are, left to right, back row, Stewart Moody, Jeff Parker, Charlie Moody; second row, Joel Banks, B. C. Rogers, Ben Brummett; first row, Jaime Mills, Gena Wells, Nichole Crimm, Danette Dickson, Alison Rogers, Mary Harrison, Amy Kitchings, and Tricia Martin. Not pictured is Mary Jo Parker.

High Hill Church, Neshoba County, will celebrate its 109th Anniversary and Homecoming on Sept. 9 at 10:45 a.m. Special speaker will be Bobby Waggoner, former pastor, who is now pastor of Liberty Church, Flowood. The service will be followed by dinner on the grounds. The day's activities will include the singing group Sonrise, from Philadelphia. Paul H. Leber, Sr. is pastor.

Raymond Road Church, 4622 Raymond Road, Jackson, will have a new schedule for Sundays starting Oct. 7. Sunday School will meet at 9 a.m. and morning worship at 10 a.m.

## Revival dates

Ingram Church, Baldwin (Pren-tiss): Sept. 9-14; 7 p.m.; Rex Yancy, First, Quitman, evangelist; Wayne Baggett, minister of music, First, Quitman, music director; Joe Herndon, pastor.

New Salem Church, Columbus (Lowndes): Sept. 9-12; 7 each evening; Al Wright, Adamsville Church, Goldsboro, N.C., evangelist; Bill Fancher, New Salem Church, music; Bill Franks, pastor.

Raymond Road Church, Jackson: Sept. 9-12; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Bill Reif, Perspective Ministries, Dothan, Ala., evangelist; Martin Bell, Jackson, music; Dan Watts, pastor.

Greenfield Church, Greenville (Washington): Sept. 9-12; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., noon and 7 p.m.; LaVernne Summerlin, Concord Church, Pelahatchie, evangelist; Barry Thompson, Emmanuel Church, Greenville, music; Jim Holcomb, pastor.

## Homecomings

New Prospect Church (Lincoln): Sept. 9. Clifton Perkins, former interim pastor, speaker, morning worship; Sunday School, 10 a.m.; worship service, 11 a.m.; dinner; music program, 1:30 p.m.; John Jerry Smith in charge of music.

East Philadelphia Church, (Neshoba): Sept. 9; Sunday School, 9:45 a.m.; worship at 11 a.m.; dinner in fellowship hall, 12:30 p.m.; no night services; Emerson Tedder Jr., Yazoo City, guest speaker; Steve Turner, Philadelphia, guest singer; Charles A. Rodgers, pastor.

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Forest . . . . Guy Henderson, Jackson  
West Point, FBC . . . . Bert Harper, W. Jackson, Tupelo  
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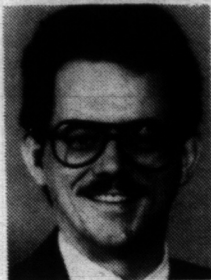


# God always keeps his promises

By Bob Rogers  
2 Samuel 7:4-16

My brother is the most dependable person I know. He never misses a meeting, even if nobody else shows up. If he promises to do something for you, you can count on it getting done. If he cannot possibly do it, he will find somebody who can do it. People around him tend to lean on him. They trust him because he keeps his promises. He developed this quality through the personal relationship with the Lord. In this Sunday's lesson, 2 Samuel 7:4-16, we see that since God always keeps his promises, you can put your trust in him.

Last week we saw how the people of Israel were dissatisfied with their tribal confederacy under the kingship of God, and so God allowed them to have an earthly representative of their heavenly king. King Saul was a disappointment, however, and after a civil war the throne was passed to David, who was not in Saul's



Rogers

## UNIFORM

family but was a man after God's own heart (1 Samuel 13:14).

King David wanted to build a permanent temple for the Lord, to replace the tabernacle, which was a portable tent sanctuary that had been used since the time of Moses. The court adviser and prophet, Nathan, told him to go ahead, but then he got a different message from the Lord. The Lord's message through Nathan came in two parts. Verses 4-7 described the one who made the promises, and verses 8-16 detailed the promises.

God asked, "Shalt thou build me an house for me to dwell in?" (vs. 5). The implied answer in verses 6-7 was that God had never asked for a temple because he did not need one. David's son would later build the temple (vs. 13), but God was reminding David that God cannot be contained in a building. J. B. Phillips wrote a little book entitled *Your God Is Too Small* in which he described unreal pictures people have of God. Phillips described one image as "God-

in-a-box." This is the idea some people have that they have a "corner" on God and know all the answers about him. God is too big for our boxes, or David's temple.

This incredible God is the one who makes the promises in verses 8-16. The first promise was that David's great reputation would bring peace and security to Israel (vss. 8-11). God took him from the "sheepcote" (pasture) to make him "ruler over my people" (vs. 8). Now he will give him "a great name" (vs. 9), and "rest from all thine enemies" (vs. 11). The Hebrew verb in verse 9 could be translated in past, present, or future tense. Modern translations generally agree on a future tense, seeing the "great name" as a promise that was yet to reach its climax.

The second promise, beginning in verse 11, was a play on the word "house." The Hebrew word for house can refer to a building or a family, just as the English word. God was saying, "David, you want to make a house (temple) for me? I will make you into a house (dynasty)!" Verse 13 extends this promise of a descendant of David on "the throne of his kingdom for ever." This was literally fulfilled in a long line of kings

who ruled in Judah from the time of David, about 1000 B.C., until King Zedekiah was taken into captivity in Babylon in 587 B.C. More importantly for Christians, this promise is ultimately fulfilled in Jesus Christ. The prophets looked for the Messiah from the descendants of David (see Isaiah 11:1-9 which mentions David's father, Jesse), and the New Testament opens with the words: "The book of the generation of Jesus Christ, the son of David..." (Matthew 1:1).

The third promise, in verses 14-15, is that the Lord will lovingly discipline the kings in David's dynasty. "If he commit iniquity, I will chasten him" (vs. 14), "but my mercy (undeserved and unending love) shall not depart away from him" (vs. 15). This promise contains a warning, like the father who tells his son, "I promised you that if you did that I would spank you, and I always keep my promises, so bend over."

Questions to consider:

1. What promises has God made to you in his word?
2. Based on this lesson, what reasons do you have for trusting God's promises?

Rogers is pastor, Calvary Church, Gloster.

# Worship God, and God alone

By Jim Smith

Deuteronomy 6:13-15; Psalm 95; John 4:23-24  
I often use a short acrostic to help verbalize three important tasks (purposes) of the church. One of the purposes is worship. The acrostic is



Smith

written like this: WED Jesus Christ for Life. Stated in full it means: we are to worship God, evangelize the lost, and disciple (teach-train) the saints, committing our lives completely to Jesus Christ for as long as we live. This is the purpose and mission of the church and Jesus Christ is the foundation for all that we do.

But, exactly what is worship? Let us consider the scripture for this week as we attempt to arrive at an answer. Moses told the children of Israel that they should fear God, serve him, and swear by his name. They were not to necessarily be afraid of God but they were to respect him and have reverence for him. They were to serve God. It might be better stated to say that they were to follow his directions, carry out and accomplish the tasks he assigned to them, and to live their lives within his will. I have, no doubt, drawn part of

## LIFE AND WORK

this interpretation from the theology expressed in the New Testament; but it may help us understand the passage. They were also told to swear by his name. At this time in man's relationship to man, a man's word or agreement on anything was not binding unless an oath was sworn upon the name of the man's god. This action on the part of the Israelites made God a part of their daily lives, even the center of their lives. We should also remember that the children of Israel had a covenant (agreement) relationship with God, therefore this covenant relationship became the basis for their relationship with other people.

If we read the earlier verses in Chapter 6 of Deuteronomy, we realize that Moses knew the potential danger of prosperity. They would be tempted to worship nature and the gods of other people in the land. It was vitally important that the Israelites not be tempted to go off after other gods. In order for them to be God's unique, set-apart people, they must be faithful to him and him alone.

But, how do we measure up today? I am afraid that many don't respect God or revere

him; many turn from serving him, most no longer swear by his name except in a curse, and all go after other gods at sometime in their lives. Americans are preoccupied with money, materialism, sexuality, power, sports, entertainment, and self-centeredness. No matter how much we have, we always want more and when we get more, we consume it upon ourselves. In prosperity, America is in danger of forgetting God. If we are not careful, in prosperity the church may forget him, too.

We worship God simply because he is God and he alone is worthy of that worship. Psalm 95 suggests that we come before him, into his presence, with songs and thanksgiving. The picture is of a faithful subject coming rejoicing before his king and master. It is a picture foreign to us today. Maybe a different picture would help us understand the intent. I see a child coming to his father who has just returned from a trip, bearing gifts and showing his love for his child. The child comes running in excited, wide-eyed, clamoring, joyous, expectant, and thankful with an open display of respectful affection for the person who represents love and security for him. This is how I would like to come before my heavenly father.

We should come before God reverently, expectantly, joyously but humbly, respecting the greatest power in the universe, the Creator of all things. Why? Because he is God! We must be careful that we come not out of habit but with a proper and sincere attitude. We must come with a desire to be ushered into his presence and to be continually filled with his Holy Spirit. We must come to the point that we are able to acknowledge him not only as Creator (for that is often remote and far away), but we must also acknowledge him as Lord of our daily lives. We must yield ourselves completely to him to make it so; in this we also worship him.

We no longer have to travel to a specific place to worship God. We no longer have to pray through a priest or have the Bible interpreted for us. We now come before God as we would before our earthly father, at any time, in any place. Worship for us is more a question of attitude than of time and place. Yet we must be careful as the writer of Hebrews admonishes, "Not forsaking the assembling of ourselves together..." as some have, for we gain fellowship, strength and support from those with whom we gather to worship.

Smith is pastor, Mt. Gilead Church, Meridian.

# Jealousy and revenge aided by a lie

By Lannie Wilbourn

1 Samuel 21:1-3, 6a; 22:11-18

David and Jonathan's legendary friendship was sealed and secure (20:14-16). Jonathan brought David word that Saul would kill him at



Wilbourn

the next opportunity. They parted and David became a fugitive. This is another illustration of the hard times often faced by God's people. However, out of the difficulties David faced came the intimate relationship with God which he gave expression through the Psalms. Much of the background for the Psalms of David is found in these chapters of 1 Samuel.

Nob was two miles south toward Jerusalem. It became the city of the priests after Shiloh was wiped out by the Philistines. The Tabernacle was there but the Ark of the Covenant was still in Kirjath-jearim near the Philistine border. The priesthood had not fared well during Saul's reign. The only food available when David arrived was the "consecrated bread" in the holy place. It was to be eaten by the priests. David's request was not unreasonable. Bread or anything was acceptable to the hungry fugitive. The "consecrated bread" consisted of large loaves set on a table each Sabbath. Three-and-one-half pounds of pure wheat flour went into each loaf which represented a tribe of Israel. David had no food or weapon and was a

fugitive from the king. There was mutual anxiety at Nob. Ahimelech questioned David's travel without the usual royal entourage. David was unsure of Ahimelech's loyalties so he lied to him. Today's term for David's lie is "situational ethics." Here is how we use a "situational ethic" — getting food for his men was more important to David than the truth. However, the lie was also prompted by David's fear of Saul. Ahimelech was innocent in the matter and gave David five loaves. Jesus cited this gift as an acceptable exception to ritual for a greater need.

But David's lie was not excused. The lie coupled with Saul's paranoid jealousy resulted in the death of 85 priests at Nob. The whole town was wiped out by Saul's order for revenge. What started as disobedience with Saul became jealousy of David, who was obedient, and then murder of innocent men, women, and children. Earlier in his reign, Saul had disobeyed God and not destroyed the Amalekites. His excuse then was that the best was kept for sacrifice. In the slaughter at Nob he killed everything devoted to God. He still wore the crown but he had no conscience. Even the soldiers in his royal entourage refused to obey his command to kill the priests. An Edomite servant anxious to make "points" with his master led the massacre at Nob. The variety of people in Chapters 21 and 22 show Saul's political and

spiritual weaknesses.

Reference is made to an "ephod" in 21:9; 22:18 and 23:6. Samuel had worn an "ephod" as he served under Eli. What is this garment? Vines' Dictionary has this definition:

"... a priestly garment of white linen, and attached to the body by a girdle. The ephod of the high priest was of a special character. It was oblong in shape and made of richly variegated material, interwoven with gold thread, all the work of the designer. It was kept in place by two shoulder pieces, that is, straps attached to it behind, and passing to the front over the shoulders; on the top of each of these was an onyx stone, engraved with the names of six of the tribes. It was held round the body by a band of the same material as the ephod, and woven in one piece with it by which it was girdled round the waist. It was worn over a blue garment called 'the robe of

the ephod." On the front of it was fastened the jeweled breastplate (Ex. 28:6-8; 15, 27; 29:5; 39:2-5, 19). A simpler ephod was worn by Samuel in Eli's ministry (1 Sam. 2:18), by the 85 priests slain by Doeg (22:18), and by David when he danced before the ark (2 Sam. 6:14)."

David accepted the responsibility for the wrongful deaths of the priests at Nob. He could not change the past or Saul's hatred. But he could protect the priest and guide the people around him by the guidance God gave him. The description of the men following David sounds like the crowds that followed Jesus. It sounds like some of the people who come to our churches. We don't have an ephod. We have something better. We have the Bible. We don't have David to lead us. We have someone better. We have the Holy Spirit. Let's provide leadership that shows we are led!

Lannie Wilbourn is pastor, Pinelake Church, Brandon.

## BIBLE BOOK

## Brotherhood launches new magazines

MEMPHIS — Missions education for High School Baptist Young Men, Baptist Young Men, and Baptist Men takes on a new look beginning in October with three new magazines.

The Southern Baptist Brotherhood Commission is changing these age-

group publications from a tabloid format to 24-page magazines. The three publications, *Challenge* for High School Baptist Young Men, *Journey* for Baptist Young Men, and *Missions Today* for Baptist Men, replace the former *World Mission Journal*.



# THE VILLAGE VIEW

*The* Baptist Children's Village

Ronny E. Robinson, Executive Director

P. O. Box 27,  
Clinton, MS 39060-0027  
(601) 922-2242

ACCREDITED



## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

April 1, 1990 -  
May 31, 1990

### MEMORIALS

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Tupelo

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Mr. & Mrs. Ronald Livingston  
Mrs. Mildred Newman  
Mr. & Mrs. P. N. Conerly  
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Family

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Mike Parsons  
Mr. & Mrs. E. C. Parsons  
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Elizabeth Phares  
Mr. & Mrs. Elwood Crain  
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Gulfport BC

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Dungan Jr.  
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Ms. Rebekah K. Myers  
Mrs. Christine Hughes  
Robinson  
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Miss Charlene Roby  
Mr. & Mrs. Robert F. Neely  
Jr.

Mr. Adrian Round  
Family of Mr. & Mrs. Ken  
Boone

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Program in Dietetics,  
USM

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Deacons, Hillsboro BC  
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Mr. & Mrs. Myrl McCormick  
Baraca Sunday School, FBC  
Greenwood

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Jane Self  
Mrs. Mary V. Golding  
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Williams

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Mrs. Beatrice D. Thomas  
Mr. Francis Singleton  
Mr. & Mrs. David Geil, Jr.  
Mrs. Cora Geil  
Carlton Smith  
Mr. & Mrs. C. H. Smith Jr.  
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Mr. & Mrs. John H. Gilliam  
Mrs. Edna Stewart  
Ms. Margaret Suttle  
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Frank Straw  
Chris & Joe Ashley  
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Covington Jr.  
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Mr. & Mrs. Jack B. Martin  
Mrs. Myra Sullivan  
Mrs. Homer Best Sr.  
Frank Sutterfield  
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Susie Temple  
Mrs. Christine Smith &  
Children

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Sr. Adult Sunday School,  
Brownfields BC, Baton  
Rouge

Mrs. Price Templeton  
Mr. & Mrs. Elwood Crain  
Brian Terry  
Mrs. Hillman Logan  
John D. Thomas  
Dr. & Mrs. W. Bert Thompson  
Mr. John Thompson  
Mr. & Mrs. Aubrey Lee Boone  
Mr. Thornton  
Mr. & Mrs. O. M. Germany  
Mrs. Guy D. (Lex Ann Young)  
Trotter, Jr.  
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Grantham

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Kilmichael & Vaiden Groups  
Mr. & Mrs. Bennie McClellan  
Mr. & Mrs. R. M. Grantham  
& Jimmy  
The Bill Lord Family  
Mr. & Mrs. Myrl McCormick  
Mr. & Mrs. Fred Palmertree  
Mr. & Mrs. W. M. Sheppard  
Mr. & Mrs. C. D. Pollan  
Mrs. Gladys Tullos  
Mr. & Mrs. B. R. Taylor

Mr. Ray Turner  
Ms. Evelyn S. Turner  
Mr. William Valentine  
Mrs. Martha L. McCurley  
Thomas J. Vaughn  
Mr. & Mrs. C. D. Pollan  
Mrs. Julia Lee Vinz  
Mrs. C. D. McCurley Sr.  
Galilee Baptist Church

Mr. Tommy Walters  
Mr. & Mrs. W. J. Simmons  
Mr. E. M. (Pat) Walton  
Mr. & Mrs. T. C. O'Neal  
Mr. & Mrs. Walker A.  
Graham

Theresa Warren  
Mr. & Mrs. Joe Rogers, Joey  
& Mitchell

Traci Wascomb  
Miss Ruby Singley  
Johnson Watkins  
Mr. & Mrs. E. O.  
VanDevender

Miss Adelaide Watson  
Mr. & Mrs. J. A. Thigpen Jr.  
Mrs. Alice Webb  
Mr. & Mrs. C. M. Blankenship

Mrs. Amy Whetstone  
Mr. & Mrs. P. N. Conerly  
Mr. Thomas Wilkinson  
Mrs. Doris Nix  
Mrs. Lois Williamson  
Tuesday Afternoon BW, FBC  
Gulfport

Mrs. Idell Winter  
Mr. & Mrs. T. D. Woodward  
Miss Ruth Pate Womack  
Mrs. Eunice S. Kennedy  
Mrs. W. G. Roberts  
Ms. Marie Womack  
Mrs. J. M. Rutledge  
Mrs. Eunice Woods  
Mrs. Warren Anderson  
Edna Earl Wooten  
Mrs. Martha Jo Compton  
Mr. James Wooten  
Mr. Fred Turner  
Mrs. Irma Louise Yates  
Mr. & Mrs. Tom Rice

July 1, 1990 -  
July 31, 1990

Mother of Mr. Toby Abbott  
Mrs. Oliver W. Stubbs  
Mrs. Asher Ainsworth  
Mr. & Mrs. Cliff Landrum  
Mrs. Ashley, Mrs. Ida Parkman  
Ainsworth

Mr. & Mrs. Sidney Pitts  
Mrs. Bessie Everett Alderman  
Lottie Alderman  
Mrs. Dorothy Grantham  
Mrs. Virginia G. Aldridge  
Mr. & Mrs. Aubrey Lee Boone  
Mr. & Mrs. Ethan Allen Jr.  
Mamie Frances Allen  
Mrs. E. C. Sellers  
Mr. & Mrs. G. E. Turner  
McKinley & Granberry, PA  
Mr. & Mrs. Jimmy R. Smith  
Mamie Frances Allen  
Agape Sunday School, FBC  
Richton

Kenny, Frances, Richard &  
Marie Bryant  
College/Career SS, FBC  
Richton

Mr. & Mrs. David Jenkins  
Mr. Ted Anderson  
Mr. & Mrs. Bobby J. Bunton  
Mrs. W. H. (Frances)  
Armstrong

Mr. & Mrs. Ralph Carroll  
Mr. & Mrs. Richard Joiner  
Mr. & Mrs. Cliff Landrum  
Tommy Arnold  
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Mr. Dan C. Ashford  
Mrs. Mary Scruggs  
Mr. & Mrs. Walter Kendall  
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Adult Church Training,  
Providence BC

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Mr. & Mrs. Lanny Mosley  
Mrs. Gladys Christopher  
Mr. Harold Bailey  
Ruth Sunday School, FBC  
Tupelo

Beverly Barham  
Mr. & Mrs. Howard S. Clarke

James Barnett  
Mr. & Mrs. Neil Wrenn  
Mrs. Inez Weaver Barrow  
Mr. & Mrs. Seymour Dulaney  
Mr. & Mrs. T. W. Dulaney Jr.  
Mrs. Corinne Harrington  
Mrs. Carrie Baxter  
Mrs. Charles E. Woodruff  
Mr. Stewart Beatty  
Ms. Marie Bilbo  
Siloam Baptist Church  
Sr. Adult SS, Siloam BC

(To be continued)

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TEL Sunday School, Petal  
Harvey BC

Mary Helen Bunch  
Mr. & Mrs. Hubert Kendrick  
& Kelly & Holly  
Mrs. Gail Campbell  
Calvary Baptist Church,  
Greenwood

Joy Sunday School, Ashland BC  
Mrs. H. D. Graham

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Super Senior Adults,  
Newhebron BC

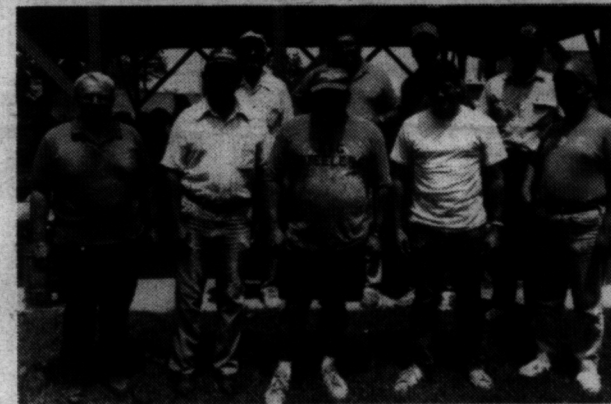
Mrs. Edna L. Koch  
Miss Lucille Hayward  
Mrs. Earle Moser  
The Frank H. Jones Family  
Mr. & Mrs. Dennis Ray Smith  
Mrs. L. E. Green  
Mrs. Maude Smith  
Mrs. Bessie T. Bates  
Mrs. Beulah Upton  
Alathean Sunday School,  
Collins BC

## 112 From Pearl River Association Participate In Work Project For The Baptist Children's Village



For approximately 10 years  
Cleve and Hazel Dawsey have led  
volunteer groups from Pearl  
River County in a mission  
endeavor at The Baptist  
Children's Village.

Pictured are a few of those  
"missionaries who painted, roof-  
ed, floored and many other  
repairs and improvements to  
several cottages.



### HONORS





## Northeast mission dedicates sanctuary

Dedication services were held Aug. 5 for the Northeast Mission's new sanctuary, near Meridian. The Lauderdale County church met in a mobile home for three years furnished by Mississippi Baptist Convention Board prior to the purchase of five acres of land through state mission offerings. Jack Stack, Meridian layman, excavated the land. The sanctuary was built by the Lauderdale County Builders for Christ. Some 100 men,

women, boys, and girls from seven churches in Lauderdale County, along with a team from Midway Church in Jackson, worked on the project. Bobby Chain of Hattiesburg gave the lighting. The mission is sponsored by State Boulevard Church, Lauderdale Association, and Northcrest Church. William F. Evans is pastor.

# CHILDREN'S PAGE



Hi!

My name is Meiko Roby. I am 11 years old and I am in the sixth grade. I go to Sylvian Ridge Baptist Church and I would love to get your pen pal letters, so if you would like to write me, write to this address:

3735 West Chester Dr.  
Jackson, MS 39213

Hi,

My name is Melissa Turner. I go to Bethel Baptist Church in Perry County. My hobbies are listening to the radio, shopping, talking on the phone, writing letters, and many more. I am 16, and in the 11th grade. I would like to have a pen pal, whether a boy or girl. I will write you back. Please try to send a picture. My address is:

Rt. 1, Box 483  
Ovett, MS 39464

Dear Pen Pal Club,

My name is Nancy. I am 11 and in the sixth grade. I attend Bethel Baptist Church. My hobbies are riding bikes, swimming, playing tennis, being a cheerleader, and playing softball. I hope you will write me so we can become friends. Send a picture if you can and include your phone

number and address. If you would like to write me, write to:

Nancy Turner  
Rt. 1, Box 485  
Ovett, MS 39464

Hi!

My name is Anthony and I go to Oral Baptist Church of Sumrall, Miss. I'm 9 and in the fourth grade. I like most sports, horses, and drawing. If you like the way I sound, please write if you are ages 8-14 (boys or girls accepted) and would like a picture. I will write you back.

Anthony Terrell  
Rt. 3, Box 880  
Sumrall, MS 39482

Hi!

My name is Marci Duncan. I am 13 years old and am in the 8th grade. I attend Siloam Baptist Church. My hobbies are playing nintendo, swimming, playing the trombone, and shopping. I would like girls and boys to write me. So write me! I'll answer every letter. (ages 13-17.) Write at this address:

Marci Duncan  
Rt. 1, Box 356A  
West Point, MS 39773



Montgomery Church, Summit (Lincoln) GAs attended camp this summer with monies they raised through a spaghetti supper. They are (front row) Heather Sasser, Bridgette Erkhart, Lemmie Johnston, (second row) Melanie Fairchild, Natasha Miller, and Valerie Moak. Sybil Barksdale is GA director. John Thomas is interim pastor.

The Children's Choir of Meadowood Church, Monroe Association, presented the musical "Basic Training," under the direction of Billy W. Bowie, minister of music, and Yvonne Bates.

## Lausanne Congress set for Moscow

Dates have been confirmed by the October Moscow Congress on Evangelization sponsored by the Lausanne Committee for World Evangelization. Tom Houston, international director of the LCWE, has confirmed that the congress in the Soviet Union would be held Oct. 22-26.

"The Inspiration for the congress came from the 70 Soviet participants who attended Lausanne II in Manila in July last year. These leaders returned to their country inspired to use their new freedom to increase evangelistic activity," said Houston.

"The most visible evidence of this has been the wide showing of the Jesus Film. Sixty prints of the Jesus Film were distributed to Soviets at Lausanne II, and by June 1 over one million people had viewed the film. Four major radio stations broadcast the Jesus Film at Easter," Houston added.

Soviet Christian leaders will have opportunities to study and talk over a wide range of issues including personal, mass and urban evangelism, developing younger leaders, pastoral leadership in evangelism, and developing new mission organizations.

And during the weekend before the congress, evangelistic meetings are scheduled in cities throughout the Soviet Union.

## Triennial meeting set for October

MEMPHIS — The second Triennial Meeting of the National Fellowship of Baptist Men will be held at First Baptist Church, Memphis, Oct. 26-27, 1990. The theme is "Volunteer Celebration."

"We are celebrating the fact that we have been successful in a lot of areas," said Bob Salley, NFBM director. "We are coming forward to celebrate the victories in the past and to look forward to the victories yet to come."

About 1,000 people are expected to attend the national NFBM meeting held every three years. Messages will be brought by James H. Smith, Brotherhood Commission; Henry Blackaby, Home Mission Board; Bill O'Brien, Foreign Mission Board; T. W. Hunt, Sunday School Board; D. L. Lowrie, Tennessee Baptist Convention; and Doug Knapp, retired foreign missionary now living in Florida, and second vice president, Southern Baptist Convention.

The Home and Foreign Mission Boards will bring voluntarism reports. Each of NFBM's 14 fellowships will have strategy meetings to plan work over the next three years.

NFBM's newly elected officers will be installed during the Triennial Meeting. The officers are: Fred Roach, Dallas, president; John McCalla, Memphis, vice president; and D. J. Krawinkel, Knoxville, Tenn., recording secretary.

For more information write: National Fellowship of Baptist Men, 1548 Poplar Ave., Memphis, TN 38104.

## Reflected

Reflected  
through my window  
is  
the shadow of  
a beautiful rose.

Then I remember Isaac  
reflected  
as a shadow  
of  
the Rose of Sharon.  
—Ruby Singley  
Columbia



## "Every single won"

DONELSON, Tenn. — Lena Phillips, right, a single adult and member of First Church, Donelson, Tenn., takes a walk with her neighbor, Ann Webb, who is not a member of a local church. The theme for Single Adult Day 1990, "Every Single Won," demonstrates a need for active evangelism of all single adults. Many Southern Baptist churches will observe Single Adult Day Sept. 9. Single Adult Day is sponsored by the Sunday School Board's Family Ministry Department. — (Photo by Jim Veneman.)

## FCC bans all "indecent" broadcasts

The Federal Communications Commission plans to enforce a 24-hour ban on the broadcasting of "indecent" programs by the nation's radio and television stations in a move it said was designed to protect children from questionable programming.

The action comes amid a series of recent battles involving government efforts to regulate or ban controversial materials, including the ongoing fight over funding by the National Endowment for the Arts and the banning in Florida of a record by the rap group 2 Live Crew. Although the ruling does not affect programs that run exclusively on cable television, it covers programming on all local radio and TV stations and the three major networks. — Washington Post

Baptist Record

291  
SOUTHERN BAPTIST HISTORICAL SOCIETY  
901 COMMERCE ST SUITE 401  
NASHVILLE TN 37203

September 6, 1990

Box 530, Jackson, MS 39205